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and Current Anecdotes

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A THEOLOGICAL AUTO-BIOGRAPHY

REV. BENJAMIN FAY MILLS

I. My Practical Evolution

I have grown spiritually and theologically, until I now heartily believe in the Deity of Christ, the unique, spiritual revelation and authority of the Hebrew and Christian Scriptures and the other essential teachings of the orthodox church.

In some respects my views have never varied from these doctrines, but in certain particulars they have been divergent from them and even antagonistic to them.

I left my evangelistic work, first, because I despaired of the possibility of a genuine widespread awakening and inspiration of the church; second, because of a social vision, by which I came to conceive of Christ as the Saviour of the social organization rather than of individuals, and third, because of the universal viewpoint which came to me through my study of the great books of all ages and nations,

From 1886 to 1897 B. Fay Mills was one of the half dozen most successful evangelists in America. He and J. Wilbur Chapman conducted most successful meetings in Minneapolis, and later, Mr. Mills visited the leading cities of the country, producing most acceptable results, especially among church members and educated men and women. When he began to change from orthodox views he honestly left the church at no small sacrifice. The editor of *The Expositor* felt his loss to the church and on several occasions expressed his feeling to Mr. Mills. Mr. Mills' mother's opinion of his leaving the church was: "Fay cannot pray as he did formerly."

That he has in a restatement renewed his belief and vows of his early faith is a cause of great satisfaction.

Mr. Mills was born in 1857, educated at Lake Forest, ordained in the Congregational church in 1878, and after holding pastorates for eight years, became an evangelist in 1886, and was in that work until 1897, when he withdrew on account of liberal views and became affiliated with the Unitarian church. He lectured in Boston in 1897-9, was minister of the First Unitarian Church, Oakland, 1899-1903, founded and ministered to the Los Angeles fellowship 1904-11. The following is an abbreviation of his experience, furnished by Dr. W. E. Barton, editor of *The Advance*, Chicago. He tells wherein he found the new theology lacking, and it should be read carefully by the preacher who has felt he was hampered by some of the evangelical doctrines.—F. M. Barton.

through which the Bible ceased to be to me the exclusively inspired Word of God.

In 1895, both because I wanted to get in touch with the church at first-hand and also felt the need of a broader study than is ordinarily undertaken by the orthodox ministers, I accepted for a year the pastorate of the Fourth Presbyterian Church of Albany, and devoted myself to study through the great state library, which I continued in the libraries of Cambridge and Boston. In the latter city I spoke every Sunday evening in the Music Hall and Hollis Street Theater, under the auspices of a representative committee headed by Edward Everett Hale. It was during this period that I withdrew from the orthodox ministry, which I now propose to re-enter..

After two years of this ministry I found myself surrounded by a large congregation, with the necessity of deciding whether to effect a permanent organization or not, but without a definite, coherent, positive message of faith and practice. This led to my withdrawal from this position and the spending of four years on the wonderful Redmont Hills above Oakland, Cal., during which period I occupied the pulpit of the First Unitarian Church of Oakland on Sunday mornings and lectured in the Metropolitan Temple or Golden Gate Hall in San Francisco on Sunday evenings, while, in company with my wife, who has been with me in my intellectual and spiritual development, I devoted myself to further study, meditation and prayer, that we might discover an essential, simple, practical and universal rule of life, that, if obeyed, would solve all of man's individual and social problems.

Everywhere I found ears willing to listen, my audience rooms for my lectures and lecture classes being frequently overcrowded.

I still believe our Rule of Life to be perfect, and our philosophy to be approximately true, but I perceive that they can both be perfectly and inspiringly stated in the Christian phraseology, while neither or both of them constitute a genuine gospel. Every religion that satisfies the need of the individual, and "marches" in any large social sense, must have a comprehensive and impregnable philosophy, or reason why it is true—a simple, practical and complete rule of life and gospel which shall at once be a sufficient reason why its practice should be undertaken and a powerful stimulus to its adoption. This gospel was what has been lacking with us. We stated our gospel—"It works;" that is, the practice of the rule

would save the individual and produce a new spiritual era. This also is true, but it is not glad tidings, it takes no account of the depravity and helplessness of the ordinary human nature and it gives an insufficient impulse to righteousness or essential enthusiasm to any except exceptional people who need it the least.

In a most remarkable fashion we have been led to a full acceptance of the essential and complete revelation of God, only in Christ.

Not only have I been stirred by my own need for a human revelation outside of my personal experience, but the world's need has laid hold upon me with resistless power. The cataclysmic upheaval of the world-war, producing almost a world-chaos and possibly to eventuate in calamity beyond our present conceptions; men's hearts everywhere failing them for fear; the economic revolution shaking Christendom like earthquake upon earthquake; my introduction behind the scenes in our worlds of business and politics and society and beholding at first-hand the unlicensed greed and selfishness and corruption; the laxity of the marriage tie with thousands of homes wrecked upon the rocks; the lack of any prevalent sense of moral authority, until there seems to be no ten commandments, either west or "east of Suez;" the increase of crime and vice and insanity and suicide—all these and other facts of the present hour have thoroughly convinced me that this is not an earth whose regeneration may be expected day after tomorrow according to my optimistic prophecies, but a lost world where "all have sinned and come short of the glory of God," helpless and hopeless save through some demonstration in history of an essential redemption and salvation.

II. My Spiritual Experience

My spiritual development through all my life has proceeded by a series of radical and revolutionary metamorphoses.

I could not forget that night of re-creation years ago, when as a young man who had gone to San Francisco and engaged there in business and was living a life of unrestrained worldliness, in one great critical hour my whole attitude and purpose of life was completely changed, and I began to love the things which once I hated and hate the things which once I loved. Since that hour I have held the highest ideals of character and endeavor and have given myself to honest effort to conform my life to them.

There shines also, with unmistakable clearness, the yet deeper experience of the day, many years later, when I had become an evangelical minister and interdenominational evangelist, when it seemed to Mrs. Mills and me as though there were no genuine Christians—neither ourselves nor others—in the sense of those who should really practice the teachings of Jesus. This we determined to endeavor to do and we gave ourselves unreservedly to attempt the practice of the Sermon on the Mount. I even went far enough to pay a man who unjustly sued me, and in a remarkable fashion we discovered, or rediscovered, the principle of power that lies in an entire surrender of the will to seek first and only the Kingdom of God, and we came to think of Jesus as

The very need of the church, which knows so little of its limitless treasures and deific power which led me away, has led me back, as I perceive its immense, even limitless opportunity, and that, with all its partial failures and present limitations, it is still the purest and potentially the most powerful organization which the world has known, and it has grown to seem preposterous to me that I, whose principles lead me to an almost infinite toleration and lack of judgment toward my fellow men, individually and socially, should fail to be more than tolerant toward the church of Christ, which, awakened, purified, consecrated and endowed with spiritual power, may yet become the agent of the living God in the deliverance of humanity from its age-long bondage.

As late as last summer, Mrs. Mills and I, while separated by the breadth of the continent, were being resistlessly drawn toward these conclusions and methods of action, while last September, with heartiest approval, our oldest son, the Rev. Thornton A. Mills, pastor of an ultra-liberal church in Battle Creek, with his entire congregation, united with the orthodox Congregational denomination.

During my recent journey with Mrs. Mills from the Pacific Coast to Chicago, and in a memorable three weeks that have followed those epoch-making three days, in a marvelous and indescribable manner, veil after veil has been removed from our vision, until not as suddenly, but as surely and as comprehensively as on the Damascus highway, "the light, rare, untellable, lighting the very light," has become identified with us, in its greatest manifestation, with Him who said, "I am the Light of the World; he that followeth Me shall not walk in darkness, but shall have the light of life."

teaching "by authority;" not because He "came down from Heaven;" but because He had tested and proved the practical working of this principle in His own life.

Then there came upon us a mighty hunger and thirst for the endowment of the Holy Spirit, as we read of it in the Acts of the Apostles and discerned it in the experience of Paul and some of the early Christians. I had heard hundreds of ministers and thousands of church members confess that they had never known this realization in this manner, and I joined with them in earnest prayer that we might be filled with the Spirit. And there came at last a most memorable hour when I locked the door of my room and knelt down, determined never to arise until God unmistakably spoke to me. And then there came to my soul an utterance from that Voice that speaks when there is none to speak. I arose, anticipating some great flood of light or ecstasy, but instead I was led through testing after testing, until at last there came to me that "Light, rare, untellable, lighting the very light, beyond all signs, descriptions, languages," which, in greater or lesser radiance, has shined with me until this day.

This is a Lost World. In all human history not one man has succeeded, taking his own standards of success. In all our social organizations there is not one that is not

honeycombed with the elements of disorganization.

I have been proclaiming the dawning of a new spiritual era. I have been an optimist of optimists concerning the present condition and prospects of the world. And now I have seen the enemy come in like a flood and felt the earth quake and rock and shudder, and I have cried, "Who is sufficient for these things?" and have prayed the ancient prayer, "Lead me to the Rock that is higher than I."

I have had a creed and it is this: I believe the best I can think, being fully persuaded that if what now I think be not the Truth, it is because the Truth transcends my present power of thought. I still hold this creed, but in my own ignorance and limitations I have felt the need of a Spiritual Master, and for myself and the world I have felt the need of a

Divine Saviour, a need that, if it is met at all, is met once for all in Christ. What I have now learned of the Atonement has been born from my own quenchless and unsatisfied demands, my sympathetic perception of human need and the growing assurance that there must be adequate provision to meet it. I seem to have gathered up in my experience an actualization of the inadequacy of all Christless knowledge and endeavor, and the sufficiency of the Atonement and Power of Christ and the anticipation of the consummation when all things shall have been made subject unto Him.

So my new theology, which is the oldest Christian doctrine, is an intellectual vision, but not so much this as a spiritual realization from the satisfaction of an insatiable hunger and the will to enter, if I may, in the world's behalf, "enter that which is left behind, of the suffering of the Christ."

III. My Theological Development

A writer in the daily press states that I sought readmission to the Christian ministry because the present belief of the church had been broadened and modernized so that it has come to be practically in harmony with my "liberal" beliefs. I believe the faith of the church has grown in some particulars and the theology been somewhat vitalized in the past few years. But I wish it to be thoroughly understood that I have asked no theological concessions from the conservative church that has so graciously welcomed me again into the evangelistic ministry.

I hope always to be liberal in my spirit and I hope to lose no appreciation of any thought of value which I have learned from seekers after God who are "not of this fold," but, while I never expect to be called to act polemically in the guarding of the articles of my faith, I still hope to be so inspired by them and to so state them and interpret them with such revelation of their latent power that I need dread no rival statement of doctrine, experience or achievement. But for what is sometimes called theological liberalism, in the narrower sense, I ask no shadow of allowance in my own case, as I think I see what inspired the great-souled founders and expounders of our ancient faith, and I find myself in hearty accord with them in substance of doctrine.

In my former evangelistic days I held the "Moral Influence Theory" of the atonement. I believed in Christ as a once-for-all, authoritative expression of God and in the cross as the symbol of the method of salvation. I was not a preacher of dogmas, but I made tremendous assaults on the judgment and consciences of men, calling them to forsake all sin, to surrender the will to God and the life to the mastership and leadership of Christ and to never be content until they should experience the endowment of the Holy Spirit. I emphasized mightily the opportunity of the hour.

I then came to believe, as Josiah says, that Christ came, not so much to save individuals out of ruined and sinking wreck as to save the wreck, that is, to reconstitute our social organization, and my address at the Parliament of Religions was on "Christ, the Saviour of the World," as distinguished from the Saviour of separate individuals. It was not necessary that

this should be so, but, in fact, my new conceptions began to cut the verve of my personal evangelistic endeavor.

My study of the great thoughts of great thinkers of all ages and races and my own thought, with that of Mrs. Mills, gradually led me to conceive of the universe as a casting out of the Eternal Father in a sort of Divine Adventure, to demonstrate that He could not escape from His own perfect character and consciousness, and that this was manifested in the fact that in the remotest atom there was a purposeful Intelligence, that "all the majesty and beauty of the universe are latent in every iota of the universe," gradually evolving from the atom of the clod, through the plant and the animal and the lowest man and the highest man to the Christ, to Jehovah, to the Most High God. I held a sort of trinitarianism, which saw God "above all and through all and in all."

There is a great deal that still seems to me good and true and beautiful in some of this, but it is far from the Truth as I now see it.

I have come to believe, as the most important fact possible to man's apprehension, in the Deity of Jesus Christ, as the Eternal Principle coming to consciousness in man, but I have not magnified the historic Jesus. It seemed to me a sort of jealousy for the unseen God that caused this failure, but I now supremely emphasize the Incarnation, the Word made flesh in Jesus. Man's "nothing perfect" finds hope and help in the Perfect Principle, but how many men know that this can never be expressed in this world. The Eternal Christ has seemed to me more real than the actual, human Christ. But I now see that the world is as real as we are, and that history is as real as the world, and that Jesus is the one really important Fact of history.

I also see that my Eternal Principle may well be described as the Pre-Existent Christ who was "before Abraham," "the same yesterday, today and forever," who was "before all things and in whom all things hold together," and that I could not state my own conceptions so well as in the immortal words, "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made

through Him and without Him was not anything made that hath been made. In Him was life and the life was the Light of men." For years I have believed and taught that—

"Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power divine that works for good,
Only its laws endure."

The perception that this Power is the Eternal Christ, "who is before all things, and in whom all things hold together," and that this forms the basis of man's only true hope and ground of faith is a great part of the new radiance that shines upon my pathway from the Light of the World.

Jesus Christ to me is uniquely divine, and while I would joyfully acknowledge the "True Light that lighteth every man that cometh into the world," and that "God may be seen God, in the star and the stone and the soul and the flesh and the clod," I have come to believe that in all the cases, even to the greatest of Christless seers, it may truly be said that "the Light shineth in the darkness and the darkness apprehendeth it not."

From this viewpoint such doctrines as the Virgin Birth, the miracles of Christ, His resurrection and ascension are not difficult of belief—they are corollaries; and if they had never been recorded, and we were enlightened enough, I think we might discover and assert them.

The Atoning Christ is no longer to me a concession to the crude conceptions of an age when the innocent might suffer for the guilty, but is the exception in time of what was planned in eternity.

With the world was generated the principle of sacrifice, which, accepted and practiced, would bear away all personal and social sin, and I see clearly that the Lamb slain on Calvary was a revelation of "the Lamb slain from before the foundation of the World," and I perceive not only the one God, the vision of whom I have never lost, but the "one mediator between God and man, Himself man, the Christ, Jesus, who gave Himself as a ransom for all."

So, too, I see the resurrection of Jesus is a demonstration that, if one has power to lay down his life, he has power to take it again, that the Christ cannot be held by any grave and that, "if Christ be not risen, then is our preaching vain and our faith is also vain."

But the resurrection is only one act in the great drama. The Ascended Christ is the Jesus who met and conquered the worst the world can do—poverty weakness, misunderstanding, misrepresentation, desertion and death—and not only love away the bars of the grave, but brought pardon, purity, peace, courage and power for men; glorified the cross, the symbol of the greatest shame, and carried our humanity into the center "of the cabinet of causes where all the wires centers," into the heart of the Eternal, where the Son of Man abides, "the slain Lamb in the midst of the throne." The Interceding Christ seems to me not so much an advocate as a representative, not pleading to change the mind or affections of the Father, but the guarantee of the Eternal good-will that must ultimately cause the Spiritual Will to be done on earth, "according to the working of that mighty power, whereby He is able even to subdue all things unto Himself.

And all the sages and seers I have known have come to seem to me but as satellites of satellites when compared with this blazing sun of the Christian Revelation.

So, too, while I have found many inspiring words in other writings, I find nothing to compare with the Christian Scriptures in the power of these "sacred writings to make men wise unto salvation . . . that the man of God may be complete, furnished completely unto every good work."

I see the possibility, the necessity and the sufficiency of the New Birth, the access to God and communion with God in prayer, the perfect Christian Ethics as Love fulfilling all law and the church, with all its shortcomings, as the representative of Christ in the world.

I think I have needed my experience to prove the incompleteness of the best man has known apart from Christ and the sufficiency of Christ; to enable me to speak as a Greek to Greeks, a Jew to Jews, an agnostic to agnostics, a pantheist to pantheists. I cannot say I have acted contrary to the light I have had, but I regret any obstacle I may have placed in the way of any soul or in the path of the progress of the church, and I ask all to whose attention these words may come, to pray that the Master's words may be fulfilled in me—"Every branch in me that beareth fruit, He purgeth it that it may bring forth more fruit."

NEW MEMBERS.

One pastor who has received many young men and women into church membership gives a copy of a Bible to every candidate. Within the book is a folded printed page bearing the following advice:

"This day ought to mark an epoch in your life. You have already begun to follow Jesus, and to-day celebrates that great step, of which this book is to be a life-long reminder.

Let me say two or three things to you, begging you to keep this little sheet in the Bible, where you may often see it.

First. Remember that a Christian life grows like any other life, by care and nourishment. No one can be a good Christian without growing. We can not stand still in the Lord's army; we must either go forward or back.

Second. It must be your habit to pray every day. No one can be a good Christian without praying. Those who pray most make the best Christians.

Third. I wish you would promise to God to read at least a few verses in His Word every day. You will learn to love this new Bible as you feed on its living words.

Fourth. You will always be present at the communion service on the first Sunday of each month. Also to attend prayer meeting.

Fifth. It is also required of all probationers that they shall attend class meeting. We have several new classes formed for our new probationers. Your class meets at at A regular record of attendance will be kept by the leader, and I shall thus know how earnest you are in your Christian life.

Praying that you may grow in grace daily, and may walk with God as truly as Enoch did; that you may "keep the faith," and be always an honor to our great church, I am,

Affectionately your minister.

Light from the Ancient East on the Pages of Sacred Scripture

Rev. E. A. King

A hundred years ago there was practically nothing to corroborate the historical statements and illusions in the Old Testament. Those who believed the Old Testament to be the word of God believed what it said without question, but if challenged by the critic or doubter they could give no satisfactory explanation of the references in question.

So far as the scientific student of history was concerned he was guided by the canon that, "credible history must be supported by contemporaneous documents," or in other words, "its own testimony regarding its truthfulness cannot be accepted without some outside testimony." Thus the Old Testament formed a world by itself. It told of far distant centuries and events that long since had left no trace except what was found in the Bible. Nations long extinct were mentioned, important battles of which no records existed were described, the names of kings and generals wholly unknown to the modern world were frequently mentioned. The Bible was our sole source of information concerning Hither Asia prior to 550 B. C. and it was full of enigmas.

Now, however, a wonderful flood of light has been thrown over that whole region and the pages of the Bible have become illumined so that no book in all the world is so interesting as the Old Testament and so rewarding in its study. We now see that the Hebrew nation is indissolubly linked together with Babylonia and Assyria and when we read of Moses and "the wisdom and learning of Egypt" we are able to understand what these allusions mean.

Most of this wonderful transformation has come about through the use of the spade and pick as vigorously applied by earnest, interested, scientific investigators in the valleys of the Euphrates, Tigris and the Nile. There is no story more fascinating than this one of how modern discovery has flooded the Bible with light. The story of the excavations as told by the Biblical Archaeologist reads like modern romance.

The very first discoveries, in point of time, were made in Egypt. A Frenchman, a member of Napoleon's engineering corps, unearthed the so-called "Rosetta Stone" at Rosetta, near the mouth of the Nile, in 1799. On it were three inscriptions, two in differing hieroglyphs and one in Greek. The latter stated that with it were copies of the decree it contained, in the sacred and in the popular Egyptian language. Comparison of these with the Greek gave scholars the key to the hieroglyphic writings of Egypt. On account of the success of British arms, this precious stone fell into the hands of an English scholar, and was taken to England in 1801. After seventeen years of effort the inscriptions were translated by a Frenchman, Champollion, and thus the key to the riddle of Egyptian civilization was placed in the explorer's hands. It was found that the ancient civilization thus disclosed antedated that represented in the Hebrew scriptures nearly 3,000 years. A period of Egyptian history 5,000 years in extent was suddenly

thrown open to the wondering gaze of a modern world.

Mr. James Rich, between 1808 and 1820, a representative of the East India Company, found a few pots and kettles in the neighborhood of two villages lying eastward from Mosul; and this apparently trifling incident was the beginning of a Renaissance of ancient Eastern civilization equal to that resulting from the find at Rosetta, and the prelude to a new source of human knowledge.

Julius Muhl, the German Orientalist, was inspired with large expectations by a study of Rich's chest full of "stuff" as it was called. Possessing the same spirit, Emile Botta, French consul at Mosul, devoted himself to the prosecution of the work of research. A citizen of Khorasbad, a city near Mosul, started Botta on the right track. He brought from his own village, Mosul, two large tiles bearing written characters. He was a dyer by trade, and had been in the habit of building fire-places for his kettles out of these tiles! Botta began searching for treasure here on March 20, 1843, and "the results," says Koenig, "were such that the day has been not without reason designated as the birthday of Assyriology."

Botta continued his excavating until he succeeded in unearthing the palace of Sargon, mentioned in Isaiah 20:1; who flourished about 722 B. C. This palace, we are told, was probably the most magnificent the world has ever seen. It covered an area of more than twenty-five acres! The first collection of Assyrian antiquities was brought, by Botta, from this place to the Museum of Paris. This marvelous discovery was soon followed by others still greater, under the personal direction of the young Englishman, Austen Henry Layard, who unearthed four large palaces at Nimrud, and one at Kujindschik. One of these at Nimrud was the palace of Assurnatsirpal, who reigned about 885 B. C., a contemporary of Omri, King of Israel.

Layard also unearthed the great city of Nineveh, which had been lost to the sight of men for more than two thousand years. Layard's work was followed by that of Rassan, Taylor, and Loftus and Henry C. Rawlinson. Rawlinson's discoveries were very surprising. In 1835, in the Zagros Mountains in Persia, he came upon a limestone mountain rising 1,700 feet. One side was almost perpendicular in form. Some 350 feet above the base of this mountain he saw a large space carefully hewn off and polished. Upon this surface he could see a large bas-relief representing a king before whom stood a long line of captives bound neck to neck with a rope. Adjacent to this group were several columns of cuneiform inscriptions.

Rawlinson erected scaffolding and at the risk of his life patiently climbed the dangerous wall and laboriously copied the writing. These inscriptions were in three languages, one of them being Persian, and by a careful translation of this old Persian inscription found that the story inscribed there was of Darius

I, King of Persia, 515 B. C. Rawlinson worked on the 400 lines of old cuneiform writing for ten years and then sent his translation to Europe. By comparison, he discovered that the other two sets of inscriptions were the same as the old Persian and thus he discovered the key to the Median or Susian and the Babylonian languages. This discovery was similar in its effects to that of the "Rosetta Stone." Access was now open to the ancient life, people and government of ancient Babylonian civilization.

Other excavators from England, France and America continued the digging. In 1872, George Smith, an officer in the British Museum, discovered in the mounds of old Nineveh, a library of 30,000 tablets and cylinders which had belonged to the collection of Assurbanipal (668-626 B. C.), the last great king of Assyria, a contemporary of Manasseh and Josiah of Judah. These tablets were in good condition, and among them were found the now famous stories of the "creation" and the "deluge." They also show us a civilization of marvelous proportions and extent. Then again, in 1887, at Tel-el-Amarna, in Egypt, about 300 clay tablets were unearthed bearing the cuneiform script of Babylon and for the most part in the Babylonian language; and since that date the University of Pennsylvania has made remarkable discoveries at Nippur in lower Babylon. Thousands of tablets since unearthed are being translated. The first archaeological expedition to make the royal city of Babylon its objective point was the "German Oriental Society of Berlin." This society began operations in the spring of 1899, and has continued with remarkable results under the able leadership of Dr. Delitzsch.

To one who has never before thought seriously of the significance of all these archaeological finds there may come flooding into his mind at first a feeling that now he will know everything about the past. But this is not the case. As time goes on we shall know more of antiquity but one should fortify himself at the outset with the knowledge that there are a great many facts in the Old Testament still uncorroborated, but in the main the results thus far reveal a real, historic background for its main events.

We now see Egyptian civilization as it was 5,000 years before the birth of Christ. Hebrew history covers 1,500 years but Egyptian history extends over the vast period of 5,000 years. In reading the "Story of Joseph" we have wondered if it were really true, if this beautiful narrative could ever be placed in its historical setting. We now have such facts about Egyptian life of that age that we can see Joseph, in our mind's eye, as he lived and moved in those famous days. Though we do not find the name of Joseph cut in bricks or inscribed upon walls, or an account of the Exodus in so many words, still we now understand why the Nile was looked upon as a "god." We know of its habitual overflowing and consequent periods of plenty. There are records of famine periods caused by the failure of this great river to overflow its banks. At least one seven-year famine occurred in 1590 B. C. Sennacherib III was the great ruler who pushed his armies to the Tigris river. On the walls of the temple at Karnak is a list of 255 cities

that he captured and among them are many Biblical names.

We are told that during the 19th dynasty a new political policy was adopted with the slogan, "Egypt for Egyptians." Ramses II was a great warrior and builder. Bricks were made, some with and some without straw. There are inscriptions containing the name "Israel." One of these alludes to "The Israelites, to whom no seed has been left." Menephthah II was probably the Pharaoh of the Exodus. The Kingdom revolted and there was ample opportunity for the "Exodus" to have taken place.

We have today mummies of Seti I and Ramses II of the period of oppression. The monuments testify to the presence of Israel in Egypt and give a genuine Egyptian setting for these Old Testament narratives.

One very interesting event is made to live again by means of these Egyptian records. In 1 Kings 14:25 we read:

"In the 5th year of King Rehoboam, Shishak, King of Egypt, came against Jerusalem and took away the treasure of the house of Jehovah." We are told by the excavator that "on the southern wall of the court of the great temple of Amun at Karnak, Shishak has inscribed a sculpture representing the campaign. He enumerates 133 places, towns, and fortresses that he captured. In this sculpture the giant figure of the king is represented as holding in his left hand the ends of ropes which bind long rows of captives neck and neck. Their hands are tied behind them, and the victor's right hand holds over others a rod with which he threatens them. The names of the conquered cities are inscribed in ovals or shields that cover the lower part of the body of each prisoner. One of the names is Jerusalem."

In a similar way "Mesha's campaign" (2 Kings 3:4) is corroborated by the finding of the "Moabite Stone" in 1868 by a missionary by the name of Klein. On this stone were 34 lines of Phoenician letters and when translated were found to be an account of this campaign written by King Mesha himself!

Light has been made to shine upon the early pages of the Hebrew Bible but this is only part of the story for not even half has been told or can be related in a brief article. Readers of the Bible will recall that in the 8th century B. C. references begin to be made to the great Assyrian power. The first intimation of such a national influence is found in 1 Kings 20:34 and now we are in possession of the detailed facts concerning not only Assyria but of the great Babylonian civilization back of Assyria!

All of this was made possible by the wonderful discoveries of Rawlinson in 1835 when he found the key to the Median and Babylonian languages, described above. There is not space here to go into detail but the case of Nineveh is perhaps typical.

The historical force of the story of Jonah depends upon the real existence of a city called Nineveh, but up to a few years ago nothing was really known of the historical circumstances surrounding the Bible story. Even the wonderful words of Isaiah, Nahum, and Zephaniah concerning Nineveh were unsupported by any contemporaneous evidence and for that

reason many critics denied their historicity. But what a change has come over the careful reader of the Bible in this regard! In the light of our modern knowledge, uncovered by the archaeological spade, the ruins of ancient Nineveh now stand forth in the light of an intelligent research. The fact that such a city as Nineveh existed is now corroborated and in so far as the story of Jonah needs a historical setting it has been furnished.

We have space for only one more illustration. Take for example the whole sweep of the Babylonian captivity. For many centuries all we knew about it was in the Bible, and it seemed to many a very improbable story. Though Nebuchadnezzar is mentioned 150 times and Cyrus many times also, no one knew exactly who was meant. But what a revelation has come since those days as floods of light have illumined the pages of scripture. Not only have the names of Nebuchadnezzar and Cyrus been made popular by recent discoveries, but a vast amount of previously unverified narrative has been made to live anew. What an insight is given to the return from captivity

by these words from one of Cyrus' cylinders! "All the people I gathered together and restored to their own dwelling places." Though no separate account of Israel's return is found among the archives of antiquity, still these words of Cyrus supplement what Ezra tells us in his own memoirs.

Conditions of life under which the exiles lived are made quite plain and real to us and we may now read the whole story of the captivity and the return with the feeling that what we are reading is bona fide history. Much new knowledge is coming to light each year and there is no reason to doubt that in the course of time we shall know a great deal more about some things that still puzzle us than we know today.

Doubtless the greatest contribution to archaeology thus far has been to assure us once for all that the Old Testament is in the main a record of real history and we can know and feel sure that God has been working through this remarkable race to reveal his great love for mankind and to prepare the way for the coming of his Son, Jesus Christ.

MINISTERS AND THEIR FINANCES

The U. S. Church Census Bulletin for 1906 gave the average salary for ministers in continental U. S. as follows for the ministers who made report:

Baptist, North.	\$686
Baptist, South.	334
Methodist Episcopal.	741
Methodist Episcopal, South.....	681
Presbyterian.	977
Protestant Episcopal.	994

Perhaps over half of the ministers receive less than the above amounts; and less than half the number received over that amount. The salaries in all denominations vary from less than \$100 to over \$10,000. The congregations which pay \$100, or less, outnumber the churches which pay \$1,000 and strange enough complain more about paying it.

The Problem of Finance.

Strange enough, again, the ministers who save are nearly always those who never get over \$1,000, while many of them never receive a salary of \$800 in any one year.

The amount of salary has little to do with a minister's savings. The extra demands made upon him in serving the congregations which pay the higher salaries use the extra salary.

What Goes With the Money.

When a preacher gets the average of about \$700 paid by the Baptist and Methodist churches in the country, it is generally divided as follows:

	Coun- City	try
Keeping horse, carriage and harness per year.....	\$	\$100
Travel and postage.....	50	25
Magazine, papers and books.....	50	25
Fuel.	100	25
Church and charity.....	150	75
Doctors, hospital and gifts.....	75	50
Clothes for self	100	50
Clothes for wife.....	200	100
Clothes and expenses for children	200	100
Table supplies at \$4.00 a week, in country, \$10.00 in city.....	500	200

Life insurance on \$3,000.....	100	100
Carfare.	100	

\$1,625 \$850

Here it will be seen that the preacher on a \$700 salary must economize at every point until he has reduced the above estimate \$150 before he can begin to save for a home for old age. Unless he and his wife are well supplied with will and courage, there is grave danger of becoming involved in debt, perhaps never to be free. Let it be first remembered that the above schedule allows nothing for prolonged sickness, or servants or even family washing, or for extra entertainment of visitors and friends or help when some relative has to be cared for.

All of these things mean self-denial to make funds above named meet the new demands. If the family is large, the cost for table and clothing for children will be proportionately increased. The problem of educating the children soon comes and demands extra cost. If \$700 is the average salary and he is the average man, what is to be done? The first solution is to

Reduce the cost of clothing for all the family from \$250, in country, to \$175 and save	\$ 75
Reduce cost of table.....	50
Reduce cost at other points.....	25

\$150

and he is then living on what he gets, but saves nothing. If he can make \$100 a year on poultry and raise \$50 worth of horse feed, or get it donated by farmer parishioners, he is ahead of the game \$150. If he can save \$100 a year for a period of 30 years and place it in a 4 per cent savings bank, he will have to his credit at the end of 30 years, with interest \$5,- 832.80.

Very few preachers have the business judgment required to invest in real estate or mortgages, besides the chance of loss is greater than savings banks. \$200 saved per year will

double the above amount and \$300 per year will increase it three times.

The Preacher and His Savings.

His first difficulty is to get a salary to save. His second is to save it, and his third is to invest and keep it when saved. Strange enough, the man with the "get rich quick proposition" usually seeks ministers first, not because they are over anxious to be rich, but because they seem so lacking in business experience and are so willing to trust other people,—at least that has been their record, but it seems to be improving of late.

Another reason why he is sought first as a victim is because his address can always be had, while still another is that if he will buy some stock in a mine which never existed or building lots under the sea, it opens up a fine approach to his flock for the stock swindler.

Pity, Criticism and Correction.

Some pity the minister when he fails to make a success of his finances and some criticize him, but what he really needs is correction.

The lack of financial ability and judgment never excuses a man when his creditor wants a settlement. Ministers have been trained to think of spiritual things and have sometimes made financial mistakes which weakened their influence throughout their entire lives. Laymen have done likewise.

In no decade has there been a greater change in ministers than in the last one. They have become far more practical. The next decade will see still greater improvement. The business minister is here and his like is increasing. Still there is room for great improvement. Perhaps the next decade will require ministers to take six months at business college and read law for six months during their seminary course.

The Country vs. the City Pastor.

The table showed a different estimate of the cost of living for the country and for the city pastor. It is hard for some laymen to understand this.

The country pastor frequently supplies his table at less than one half of the cost for the city pastor. His social duties and charities cost him perhaps only a third as much as those of the city minister cost. His clothing costs much less. He has a garden, and donations from his farmer parishioners. The cost of keeping his team is sometimes no greater than the carfare of some city ministers.

Financial Successes.

Some financial successes have come under my notice. Their rules were:

1. Save \$500 before marriage and wait until they had a \$600 salary.
2. Save 10 per cent of their salary and live on the remainder.
3. Never buy anything on credit.
4. Make a financial plan and estimate at the beginning of each year and work hard to do better than estimate.
5. Wife did all the housework.
6. Both husband and wife studied the purchase power of \$1.00.

7. Understood that \$100 saved at 25 years of age was as good as \$200 saved at 42 years old and the equal of \$400 saved at 60, and if still kept in a 4 per cent savings bank would amount to about \$800 for them when 75 years old. Such is the multiplying power of interest.

The General Criticism of Ministers.

It is like the criticism of his children. Statistics prove that more prominent men have been found in each hundred of ministers' sons than are found in each five thousand sons of all other classes.

If a minister makes a financial mistake, his prominence gives prominence to the mistake.

It is doubtful if any other calling can show better success in carrying out honest intentions. Business men are very cautious in trusting all persons in other professions and my own experience in business taught me that it was dangerous to give credit to more than 60 per cent of people not ministers, but I was perfectly safe with 95 per cent of ministers without asking any questions.

In any event, the new adjustments being made in financial methods in church work of all denominations is rapidly placing the minister on a solid financial basis and removing him from being an object of uncertain, unsystematic charity, which has been largely to blame for most of his bad reputation as a financier.

He that can not forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—Lord Herbert.

"The difference between the difficult and the impossible," said Lady Aberdeen, "is that the impossible takes a little longer time."

It took Sir John Lubbock twenty-two years to find out that the life of an ant is thirty-five days.

GOD'S DYNAMIC.

(Continued from page 636)

gloom of our Saviour's sufferings and woes. In the valley of Achor we find our door of hope. "At the cross, at the cross, we first see the light." "In the cross of Christ I glory." "Christ crucified" is God's dynamic manifesting itself in the unveiling of glorious possibility, possibility which makes my feet like the feet of the deer, and which makes the heart dance with the exuberance of splendid hope.

Well, here are some dynamics which I find I need when I examine the fundamental wants of the soul. I need the dynamic which expresses itself in the power of forgiveness. I need the dynamic which manifests itself in the impartation of new life. I need the dynamic which manifests itself in the unveiling of glorious personal possibility. And I need the dynamic which manifests itself in the power of an efficient constraint. Christ crucified" lays a mystical thrall upon my spirit. "The love of Christ constraineth me!" All these dynamics I find in the Christ. He is God's dynamic unto salvation. To find the Christ is to succeed in life's supreme quest.

And that Saviour is for thee, and for me, and for all men.

GOD'S DYNAMIC

REV. JOHN HENRY JOWETT, D. D.

Text: "We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them that are called, both the Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. 1:23, 24.

"Christ crucified . . . the power of God and the wisdom of God." What a combination of seeming contradictions! A death is proclaimed as a dynamic, the cross is exalted as a throne. The very agent of extinction is used as the symbol of power. In a common execution we are to find the springs of sovereignty.

To many of the Jews "Christ crucified" was a stumbling block. It lay right athwart the line of their expectations, like some huge impediment which has fallen across the road. The Messiah on the cross! The Son of God thirsting and fainting in agony. The Saviour of his people in the throes of an awful death! It was unthinkable. It was scandalous. They could not get over it. "Christ crucified, unto the Jews a stumbling-block!"

And it is not more surprising that to the mind of the Greek, so conversant with the refined creations of art, with the quiet, graceful, shadowed groves of philosophy, and the finished harmonies of poetry, the conception of the crucified Son of God, dying at the hands of provincial executioners, should be called "foolishness." Such teaching was insipid, it offended their taste. It was presumptuous, it offended their pride. It was absurd, it offended their reason. Men and women, culture has always had great difficulty with the cross. The grim cross has always spoiled the sweet landscape of its vision. To cultivate the cross is an eye-sore. It is a discord. It is a fallacy. All down through the ages culture has always shied at the cross. "Christ crucified, to the Greeks foolishness!"

But while "Christ crucified" is to some a stumbling-block, and while to others "Christ crucified" is a preposterous proposition which may be dismissed to the absurd, there are others who accept him, and believe in him, and root their lives in him, and with the amazing result that he becomes manifest to them "as the power of God and the wisdom of God." Now this is a teaching which is surely worth examination, and it may be tested in the light of experience. The claim is very simple, though its content is infinitely profound. The claim is this, that when anyone accepts "Christ crucified," as Paul accepted him, Christ will be found in their life as the very power of God. Let us examine the claim.

The word which is here translated "power" is our English word "dynamic," and we shall be quite justified in substituting the one for the other. "Christ crucified," God's dynamic! Now dynamic means causal, effective, efficient, producing motion or change. Well then, what kind of dynamic, what kind of causal efficiency does "Christ crucified" bring to the soul? Might it not be wise just to think out the question, what kind of dynamics the soul most imperatively needs? Begin at man's end and examine his want of dynamic. Begin with yourself. Get down beneath the shallow askings, beyond the merely superficial cravings, and search among

your fundamental needs. Let us assume you have made such an examination, and let us reverently further assume that having made it, you meet the Lord Jesus, the once crucified, and he offers himself to you as God's dynamic for your personality, what would you hope the dynamic would do? I can only answer your questions by offering you the interpretation of my own needs in the assurance that they will be your own.

I. Well, then, among the first things, I need a dynamic that will manifest itself in the power of forgiveness. If that man on the Cross is the Lord's dynamic, what can he do with my guilt? The sin I committed twenty-five years ago, can he deal with that? The wrong I did to a fellow-man, and for which I cannot now have even the comfort of restitution, can he deal with that? The wrong which was done to a woman and which is now beyond all repair, can he deal with that? Is there in "Christ crucified" a dynamic which deals with the things that are past? Unforgiven sin is more than an item in the register. It is a poison in the soul. I want to know if anything can be done with it. Is there anything known to us which can check and destroy the deadly and deadening influence of an old sin? That is it—is there anything which can suck the virus out of an old sin as the poison may be sucked out of a wound? When sin is done it is not done with, and it keeps its iron grip upon us until its fatal grasp is broken. If there any dynamic which can loosen my soul from the defiling bondage of committed sin? That is one of my imperative needs. Is there any dynamic?

Let us turn to "Christ crucified." Let us listen to the word, "The blood of Jesus Christ cleanseth us from all sin." That is the dynamic! "Christ crucified" can come between my soul and the spiritual deadliness of my own sin. Mark you he does not destroy the memory of my sin and guilt, he only destroys its power to destroy. The memory of my sin remains, but forgiven sin is like an extinct volcano which may still be seen, but which no longer pours into life its destructive fire. Men and women, this teaching works, and a myriad of witnesses can testify that the forgiven soul is lifted into freedom. And here is the explanation of the deliverance: "He hath loosed us from our sins in his own blood." "He died that we might be forgiven."

"Bearing shame, and scoffing rude,
In my place condemned he stood,
Sealed my pardon with his blood,
Hallelujah, what a Saviour!"

"Christ crucified, the power of God."

II. What other dynamic do I need if my fundamental wants are to be satisfied? I need a dynamic that will manifest itself in the impartation of new life into my soul. I am in need of some quickening dynamic at the very heart and center of my being. John Bunyan, who has tracked the needs of the soul as perhaps they have never been tracked outside the sacred Book, makes his pilgrim cry out at the

very beginning of his long and varied journeyings, "Life, life, eternal life!" It was the call of the soul for its needed dynamic.

But what is this life which I so imperatively need? It is infinitely more than liveliness. Indeed, a man or a woman may sparkle with liveliness and yet be an entire stranger to essential life. Nor is it to be confused with high spirits. A woman may be very high-spirited, and yet have nothing of the life that dwelt in Christ. The life of which I speak is more than vitality, even though all the nerves of the body tingle with the race of exhilarant blood. All these—liveliness, high spirits, and vitality are by no means to be despised. They are most precious assets in the business of living, but they are only the marks of a splendid animal, and must not be confounded with essential and superlative life.

When Bunyan's pilgrim cried "Life, life," and when Tennyson sang, "More life and fuller do we want," they meant the life that had its center and spring in the Lord Jesus Christ. My brethren, I, too, need the indwelling dynamic of the Saviour's own life. Can that be imparted to the children of men? Can that dynamic be established in me, in the central keep and citadel of my soul? You know that the affirmative answer to these questions is the very gospel of grace. Listen to one of these gospel strains: "He that believeth on me hath eternal life." That is the gospel of the imparted dynamic. I very much like a sentence I came across some time ago in the course of my reading: "The Lord Jesus first opened the well within." Yes, that is it. He first opened the well within. He promised that it should be in the soul, "a well springing up into everlasting life." And who can measure the dynamic of such a spring, always rising, always rising, through the days and through the nights, through the weeks and through the years, always rising—everlasting life! The dynamic is implanted within. "Strengthened with all dynamic," says Paul, "in the inner man." "His dynamic," says Paul again, "which worketh in me dynamically." Yes, indeed, he first opened the well within. That is the spiritual dynamic I need. "Christ crucified" is God's dynamic in the impartation of new life to the soul.

III. What other dynamic do I need if my primary and most urgent wants are to be satisfied? I need a dynamic that will manifest itself in the unveiling of glorious and alluring possibilities. You will admit that the opening of possibility is the gift of dynamic. When any soul finds itself hemmed in, and girt about with circumstances which hold it like a prison, and there comes a deliverer who opens the gate and unfolds a vista of possible freedom, the gift of the possibility is the gift of a splendid dynamic. Whenever we give to a soul the sense of a new possibility we mightily enrich its resources. Indeed, we might say that a new possibility is a new form of ability. To show a man a way out is to make his heart dance with the nimbleness of a new hope. If any illustration of this were needed I might find one in a tearful page which tells part of the sorrow of a great moral disaster which befell one of the ablest souls in English literature in the last twenty years. He was sent to prison for two years, and on his release, and in the

depth of his shame and isolation, he met one whom he describes as "one of the most beautiful personalities I have ever known; a woman whose sympathy, and noble kindness since the tragedy of my imprisonment have been beyond power of description; one who has really assisted me, though she does not know it, to bear the burden of my troubles more than any one else in the world has, and all through the mere fact of her existence, through her being what she is—partly an ideal and partly an influence; a suggestion of what one might become, as well as a real help towards becoming it." That is the sentence I want from this terrible book—"she gave me a suggestion of what one might become, as well as real help in becoming it." It was the opening of a new possibility, and therefore it was the gift of a new dynamic. It was the opening of a second prison door, heavier than the iron gate of the first prison, and it was the vision of a still more delectable freedom.

And men, I feel I am in need of that same dynamic. Circumstances get around about me. My defeats encircle me. The recollection of repeated failures hems me in and smothers the pulse of endeavor and hope. If some one could come to me and open the door of a big possibility, and help me to believe in it as being the appointed inheritance of my own soul, he would give me an unspeakable dynamic.

Well, what about "Christ crucified"? Does he unfold bewitching possibilities to the poor, imprisoned children of men? Does he open the iron gate, and does he clear the blocked road, and does he show me what pure heights a wretched victim of defeat may still climb, up the shining slopes of moral and spiritual achievement? Why, in my very questions I am describing to you the grace and ministry of the Lord Jesus. Christ was God's dynamic in giving new possibilities to men. In his life upon earth he was always opening closed roads and doors. Listen how some of the record runs: "Knock, and it shall be opened unto you;" "Then opened he their eyes;" "He opened unto them the Scriptures;" "Then opened he their understanding." All along the New Testament history we have the record of opening doors: "Whose heart the Lord opened;" "A door was opened unto me of the Lord." And when the apostle John wants a great name for his Saviour who had opened to him all the doors of heavenly possibility, he gives him his royal name, "He that openeth!" And as is his name, so is his work. He comes to the soul which is bound and bowing in the prison of Castle Doubt, or in the dungeon of Giant Despair, and he opens out the wonderful heritage which he has won for all the sin-sick and despondent children of men.

What about that for a dynamic? In our venerable Te Deum there is this glorious sentence: "When thou hadst overcome the sharpness of death thou didst open the Kingdom of Heaven to all believers!" What about that for a possibility, and therefore, again, what about that for a dynamic? Out of death there comes the open Kingdom! As the brightest colors are made from the blackest tar, so the radiant visions of our hopes are woven out of the

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METHODS OF CHURCH WORK

E. A. KING

What can any minister do in August? For years we have advocated regular vacations for ministers and usually have suggested August. It is a very difficult month for everybody, but we must all live through it and that being so we should seek to adjust the work of the church to the season of the year, for the season will not change for the church. Wherever possible August should be an outdoor month.

This is a good time to introduce tent meetings or out-door services. In a great many places there can be union open-air meetings and these always bring people of different views together. A great deal of enjoyable social singing is helpful and short sermons are appreciated. Even the passing around of lemonade might become a means of grace. It depends upon the spirit in which the work is done.

We should very much like to have our readers send us accounts of their summer work. Tell us how you conquer August and how you use it for the glory of God and the good of men. Such narratives will be wonderfully helpful if published early in the summer next year.

The editor has recently been invited to conduct a conference on church methods at a church gathering in a nearby state and the topics suggested are "Young People's Work," "The Church Prayer Meeting," "Church Finances," "Good Advertising" and "Church Revival." These conferences may take the shape of "Round Tables" with printed questions.

We mention it here in order to suggest to many of our readers the opportunity they have in the same direction. When you plan a conference of church workers arrange for some place on the program for "Methods of Church Work." Volumes of The Expositor would be excellent guides in such a discussion. We anticipate making a list of "Round Table Questions" and will publish it in this department.

We are in need of printed lists of sermons, of announcement cards, and accounts of how you raise your money, especially the benevolences. Also if you are using the stereopticon or moving pictures in your church, please tell us with what success. Send whatever you have to Rev. E. A. King, 620 Malden Avenue, Seattle, Washington.

A GOOD CHURCH PROGRAM.

The Pearl street M. E. Church, of Brockton, Mass., has adopted the following program:

Object of Our Endeavor.

The object of our work is to bring into the church, as attendant or member, every person in the parish who is not already attached to some other church.

Means to Use.

Each branch of the church organization has its task. The following report indicates how the work was parceled out:

"The Baraca class was given as its special

work that among the men of the community and has been urged to make its meetings and gatherings so interesting that the men will be attracted to the church.

"The work of the Leach Philathea class is to be confined to the young ladies of their ages, by making their meetings and socials enjoyable and by personal influence in attracting young ladies to affiliate with the church.

"The Sunday School was given special work among its members. Each teacher was requested to feel responsible so far as in her power for bringing the members into the church.

"The devotional and spiritual lives of the young men was left for the special work of the Epworth League. In no line of church work is there more need of attention than in giving aid to the spiritual life of the young, it was brought out.

"The Boy Scouts were asked to attract boys to their organization and to raise funds for any advertising that the church might care to do.

"The work of the Ladies' Aid Society was fixed among the women of the church, continuing in the same lines of interesting the women as they have always done.

"The stewards turn their energies towards the prayer meetings. The choir and the pastor plan to make their regular services at the church so interesting that all in the district will be attracted to the church."

One of the weaknesses of our modern church life today is lack of program and we are glad to know, therefore, of the splendid attempt of this church to "make good" along definite lines.

A NEW SERMON FILE.

The Ser-File Co., of Hamilton, Ohio, has put out a new sermon envelope for the purpose of filing sermons, clippings, notes, etc., on given topics. On each side of the envelope are numerous blanks for the purpose of indexing and for the writing of important notes about the sermon and its bibliography. Two dollars will secure one hundred of these and seventy-five cents will bring twenty-five. Send for samples.

PLANS FOR RAISING MISSIONARY MONEY.

Earning money for missions is not a serious task if we have some definite plan by which to earn it, and should one plan fail, try another. Never say fail. Some of our congregation have tried the plan of giving all eggs laid by their hens on Sunday; others have planted vegetables and given the proceeds, while others have done needle work. Those of us who have a salary and those who have an allowance, should think first of missions before spending any of this money. One lady makes out a list of how they are to spend it, always heading it with the amount to be given to missions. Let us not give the "left overs" to the Lord's work, but put it first.—Christian Builder.

THE TIME LEGION.

The following card is used by Dr. A. W. Leonard, of Seattle, just preceding a revival in his own church:

The Time Legion OF THE Methodist Episcopal Church

IN the service of Jesus Christ my Saviour, and under the direction of my minister, I, _____ agree to give, in time, at least two hours each month to definite personal effort in persuading others to begin the Christian Life

Issued by the Commission on Evangelism

HOW ONE PASTOR DRAWS THE NET.

The editor attended the evening service at the First Baptist Church, Seattle, recently and saw the pastor, the Reverend Carter Helm Jones, close a very interesting service.

The last hymn was "I Need Thee Every Hour." He said, "During the singing of the first stanza anyone who would like to join the church and receive Christian baptism may come up and take the front seat."

At the conclusion of the stanza a young man presented himself. Dr. Jones met him with a welcoming hand grasp and asked him a few simple questions calculated to draw from him a brief confession of faith. Then turning to the congregation he asked if the church would accept him and then and there a vote was taken and the young man was accepted.

Dr. Jones then instructed the choir to finish the hymn (which is long) while he and the candidate prepared for the immersion. They disappeared but soon re-appeared under the arch of the baptistry. Here the baptism took place, and the benediction pronounced. It was a beautiful and impressive service. A young lady was baptized at the same time.

Our reason for relating this experience is to illustrate the very vital fact that Dr. Jones knew why he preached an evangelistic sermon, and also he was conscious of seeking actual results. While he knew that baptism was to follow, and doubtless had a knowledge of the young man's coming, still he gave every evidence of familiarity with the method and custom. He sought results and got them.

There are a great many ministers who preach evangelistic sermons but get no results. They never give the people a chance to respond. It is apparently taken for granted that no one will respond and therefore nobody does! When will the church learn to gear up her machinery so that she can produce the thing for which she exists?

SUMMER MUSIC.

We know of a great city church that does a lot of strange and inefficient things. For example, as soon as July comes, smash! down go the wheels and the silence of weariness settles over the whole place. Those in charge say, "The warm weather has come, we can do nothing now. Let's wait until fall!" People go away, classes are given up, but the one great act of "suicide" is the disbanding of the

choir and the discharging of the paid quartet.

The poor preacher is now left practically alone. Of course the organist is there and a soloist has been gathered in for nothing. This is an advertisement to the world—to the people who come to church—that there is "nothing doing" and almost a confession (in the terms of slang) that there is "nobody at home."

Just at the time when it is most difficult to get people out to church, the attractions and drawing forces are removed! There isn't much sense to all of this, but the trustees explain it by saying it is economy.

This is another way of saying that the church services are religious entertainments for those who are in town during all the other seasons except the summer. When they go away the best things cease!

When will our churches learn to plan their work differently? Learn to put the emphasis where it belongs? Seek the lost and indifferent ones in summer as well as in the winter? We do hope, brethren, that those of you who are in the big down town city churches will not fall into this same error. If you have only a small sum of money for your church music do not use it all up during the winter. Plan some for the summer and try to reach those who may be won by music during the hot weather.

THE MORNING WORSHIP CLUB.

As a means of keeping the young people of the Sunday School interested in the church services there is nothing better than the "Morning Worship Club." The children enjoy staying for the service when they are made to feel that they are a part of the congregation, and a record is kept of their attendance.

The young people of the First Presbyterian Church, Effingham, Ill., were organized in three companies. Company C was composed of young ladies almost sixteen. Company G contained all the girls under fourteen. Company B enrolled the boys under sixteen. The names were enrolled on cards, and each company had a captain who kept the record of attendance. They greatly enjoyed their social gatherings once or twice a quarter.—Exchange.

A TAKING INVITATION.

At Greenport, New York, Rev. Chas. A Barwise sent out the following invitation mimeographed on a postal. It is so suggestive that we give it here:

What Kind of a Person Do You Live With?

Come and have a look at him

At The Baptist Church, Next Sunday Evening
January 10, 1915, at 7:30

The Rev. Charles Arthur Barwise, Pastor
will preach on

"The Society of Myself or
Worth Makes the Man."

Good Music

Practical Preaching

Friendly People

Such an hour spent on Sunday helps all the
week.

THE PURPOSE CARD.

The pastor of the First Presbyterian Church, at Greenville, Texas, has gotten out a splendid duplex "Purpose Card." In its contents it is not unlike some we have published here but

it has this unique character. There are two cards exactly alike separated by a perforation and the signer is to sign both cards so he can retain one for himself.

The cards call for definite service and the church member is urged to study the list of questions and then decide which of the activities enumerated he purposes to undertake. These he checks and encloses one of the signed cards in an envelope provided for the purpose. The envelope is printed as follows:

Take This Card With You

AFTER YOUR PURPOSE IS FORMED
INDICATE SAME AS SUGGESTED

Please Return Card By Mailing to Pastor
or Dropping in Offering Plate at First
Service After Purpose is Formed

MAKING YOUNG PEOPLE USEFUL.

In a letter from Rev. E. H. Gerhart, of Ashland, Pa., he tells us of a work he is doing among his young people and the thing that interests us most is this: they are expected to hunt up Sunday School scholars and go after those who are absent. We advise all who read this paragraph to send a 2c stamp to Brother Gerhart and ask him how he harnesses his young people to these tasks. Address him at 115 N. 14th St.

SOCIAL QUESTIONS IN THE CHURCH.

Here is one way for a live pastor to establish a point of contact between his church and the social questions of the day without disturbing the "spirituality" of some of his members. The plan is being worked successfully in the Roseville Methodist Church, at Roseville, N. J.

A men's assembly is held at 9:45 each Sunday morning for the discussion of social questions and the result is that many men are becoming interested in the church who have hitherto been indifferent. This assembly is giving considerable assistance to the work of the Public Welfare Committee of Essex county.

If an assembly of this kind could be organized in other Protestant churches in America, the church would soon be organized in support of better government.

A LEAGUE OF WORSHIPPING CHILDREN.

By Rev. J. F. Dunstan, Alaska.

One of the problems with which almost any pastor is faced is that of bridging the gap between the Sunday School and the church. Some of your readers may be interested in a plan that I have found to work very well. The idea is by no means a new one, but for my own church it was an innovation, and one that, for the eighteen months that it has been tried, has proved exceedingly successful.

Among the scholars of the Sunday School a League of Young Worshippers has been formed. The members promise to attend the Sunday morning services as often as possible. One hundred children, out of a school of one hundred and fifty, belong to the league.

They are divided into two sides, Reds and Blues. The sides compete in securing new members. A banquet is held every six months, when the losing side waits on the winners and then vice versa. Only active members are counted in the competition. A child must attend 50 per cent of the Sundays after joining to be graded as an active member.

After the morning school the children come into my study and I mark the roll personally. The children swarm around my desk and I find time to say a word to each member, commenting on their regularity, and so on. To my mind the important feature of the League is that the pastor keeps in close personal touch with the members.

I give a five minute talk to the children early in the service and during the hymn that follows, the young people have an opportunity to leave if they wish. We have an average attendance of between sixty and seventy children each Sunday morning. My wife and I meet with the children in two groups, under thirteen and over thirteen, every Friday afternoon for instruction, followed by games. Some such plan as this would, I believe, work well in almost any church.

WHAT MOVING PICTURES HAVE DONE AT VINTON, IOWA.

By P. Marion Simms, Pastor.

I use moving pictures weekly on Sunday evening and follow them with a sermon of fifteen or twenty minutes. The picture illustrates what I preach. My evening audiences are now the largest of the day; three times what they were before. Have used pictures since September.

REACHING HIGH SCHOOL BOYS.

The five high schools in Minneapolis are represented in an organization of boys called "The Bean Club." As is generally known, the "Bean Club" is represented in most of our largest cities in the same general way that it developed in Minneapolis.

The membership in Minneapolis numbers between 300 and 400 high school boys. At the supper they are served with genuine Boston baked beans, and I judge from what I have heard from my boy, in unlimited quantity. The supper is a jolly affair and served at an expense of 15 cents.

The meetings in Minneapolis are held in the large room of the Y. M. C. A. building. There is a sub-committee by schools and it is in these subdivisions that much of the real work is done. An address is given in connection with each club meeting, and these addresses are directed toward a manly type of moral and religious standards.

As Easter drew near the religious side of this work was particularly recognized. During Holy Week the meeting was addressed by Dr. Cook the national representative, in so convincing a manner that when cards had been signed, the large majority of the boys had expressed their desire to lead the Christian life.—Selected.

FOR USE WITH BOYS.

The following prayer, printed on bright colored card board and distributed among

boys' classes or boys' clubs, would do a great deal of good:

Give me clean hands, clean words, and clean thoughts.

Help me to stand for the hard right against the easy wrong.

Save me from habits that harm.

Teach me to work as hard and play as fair in Thy sight alone as if all the world saw.

Forgive me when I am unkind, and help me to forgive those who are unkind to me.

Keep me ready to help others at some cost to myself.

Send me chances to do a little good every day, and so grow more like Christ.—President Wm. DeWitt Hyde.

THE UNDERWOOD SYSTEM OF HELPS.

We sometimes wonder if ministers and Sunday School superintendents realize what Underwood & Underwood has done for them in an educational way. This company keeps an army of photographers at work all over the world for no other purpose than the securing of pictures of everything. From these negatives they have made stereographs and lantern slides. They have adapted them to the International graded Sunday School lessons.

They also provide lecture-sermons illustrated with lantern slides. We have used these for years and can testify to their excellence in every way. We recommend these helps and advise every one of our readers who uses a stereopticon in church work to send for their catalog on "Lecture-Sermons." Address Dept. F, 417 5th avenue, New York.

LIFE'S SYMPHONY.

The following beautiful avowal of high ideals of life, from the pen of Bishop John H. Vincent, might well be printed on cards for distribution or framed and hung as a motto in the Sunday School room. Such noble sentiments should be kept in the presence of youth:

"I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and a child-like trust in God. And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my Heavenly Father in the name of His Son, Jesus Christ, and through the mystic and mighty energy of His Holy Spirit."

REV. H. F. BURGESS AND PICTURE SERMONS.

We do not know of a minister anywhere who obtains better results from his stereopticon than Mr. Burgess of the Fauntleroy Church, Seattle. We wrote an account of his success in this line some months ago and he has received so many inquiries that he has published his reply in a four page folder. Send him two cents in stamps for his illuminating description.

A SPLENDID CHANCE TO GIVE TO MISSIONS.

The following card needs no comments from us. If every pastor would really interest himself in his missions he might awaken his people:

Is It Worth While to Give to Missions?

What Your Money Will Do Your Money Is You

- | | |
|----------|---|
| \$100 00 | will support a preacher or two village schools a year. |
| 60.00 | will pay the salary of native kindergarten teacher. |
| 50.00 | provides scholarships for two girls in China or Japan. |
| 25 00 | cares for a child in India and one in Africa. |
| 25 00 | will provide touring funds for an evangelistic missionary |
| 25 00 | will provide a year's scholarship in an Indian boarding school. |
| 15 00 | provides for a child in Burma, Assam or the Philippines. |
| 15.00 | will pay the taxes for a Boarding School. |
| 10 00 | will help some poor sick child to go to our hospital. |
| 10.00 | will pay for an annual grant of Bibles, hymn books and tracts in one station. |
| 5.00 | means a child in the kindergarten. |
| 3.00 | supports a village school a month in India or Burma |
| 3 00 | will support a missionary's entire work for one day, including her salary. |

Will You Not Make the King's Business Your Business? He Wants You to Pray, to Pay, to Work.

Issued by Missionary Committee of
FIRST BAPTIST CHURCH, Troy, N. Y.
Rev Thomas H. Sprague, D. D., Pastor

TEACHING A CONGREGATION TO MEMORIZE SCRIPTURE.

A delightful plan is being tried in the First Methodist Episcopal Church, of Syracuse, N. Y. Beautifully printed cards are distributed, containing memory verses for a month. The card before us was for April, and the verses are Isa. 55 10:11—most appropriate verses for April. This passage was committed to memory by members of the congregation, who recited it in unison immediately following the reading of the Psalms each Sunday morning in the month.—Exchange.

A LITTLE BOOK WITH A GREAT MESSAGE.

F. H. Revell Co., (Chicago) publishes a vest pocket 10 cent edition of "The Practice of the Presence of God the Best Rule of a Holy Life" by Brother Lawrence. This is so well known that we do not need to review it, but it shows how one man found God in common things.

In connection with this we especially wish to commend Dr. Jas. M. Campbell's most excellent volume called "The Presence." It is published by The Methodist Book Concern, 150 5th Avenue, New York, at \$1.00. The book treats of the ever present God and his manifold revelations. It is a splendid treatment of the doctrine of the "Immanence of God" based on the Bible. We know of no better book for ministers to read.

EVANGELISM WITHOUT EXTRA MEETINGS.

A church at Madison, Ohio, has recently held evangelistic services and won thirty new members without using any unusual machinery or holding extra meetings.

The first step was a conference, one of several during the month, with the teachers and officers of the Sunday School. Having a live Sunday School, nearly all of the classes are organized and are in one way or another in practical touch with nearly every person within the constituency of the church, it was possible to plan a campaign of effective personal work.

Each class was asked to see that every one within its own circle of influence, not already a church member, should have the matter of becoming a Christian presented in a personal way, not merely once, but several times, and by different persons, the frequent conferences making possible this "follow-up" plan.

Cards announced gospel meeting each Sunday and Thursday evening during March. These were first mailed to the members of the church and afterward given out in quantities to all who would use them in giving personal invitations to the meetings.

The first Thursday evening meeting was mainly for the members of the church, and sought to enlist as many as possible in personal work with individuals and in promoting the meetings. For the other midweek meetings a special organization was asked to push the attendance and to help in the meeting with music and in other ways.

The several groups of young people of both sexes that have been gathered together in Madison under the influence of the County Y. M. C. A. turned out a hundred strong, and filled the front center of the church one evening. Upon another the Sunday School held a regular session, with the sermon in the place of the lesson study.

The last Thursday meeting drew on the energy and enthusiasm of the Christian Endeavor Society, which, by the way, was the first Christian Endeavor Society organized west of the Hudson. Thus there was secured a good attendance and also a feature of inspirational value for each of the meetings. Throughout all of the meetings the aim of the preaching was not so much to secure immediate decision as to remove hindrances and misconceptions and to present the simple and essential elements of becoming and being a Christian, and thereby to make plain the path for individual work with individuals.

One result of this month of directed effort was that on April 4 there were presented to the church at its quarterly business meeting, the names of 25 candidates for church membership on confession of faith. This, with the five uniting by letter, made the largest number brought into the church at one time in many years.

A no less important result refuses to be reduced to statistics. The church has won a renewed confidence in its own resources and in the efficiency of its regular departments and services. It has been proved that these need only to be called into action and directed toward a definite end, and the results will follow. Nothing was imported from outside. No new machinery was devised. No extra

meetings held. Yet it was a time of great blessing.

THE CAMBRIDGE TILE CHURCH BULLETIN BOARD.

There has never been so much interest manifested in church publicity as at the present time. This is a good omen for the churches. It is manifested in the constantly increased number of publicity devices put out by manufacturing concerns.

The newest one we have seen is that manufactured by The Cambridge Tile Mfg. Co., of Covington, Ky. It consists chiefly of a series of enameled letters made on tile placed in a frame of wood or metal. These letters are movable and are used to spell out any notice or announcement. They are supplied loose by the manufacturer so that churches using them can have a carpenter build a fixture to suit their specifications, with glass covers if so desired.

The company has just sent us a name plate with the editor's name all set up in a metal frame suitable for fastening on a door or putting in a window. It is very attractive and would look well on the parsonage door. We advise every interested reader to send for literature illustrating these tile bulletin boards.

TEMPLE WORKERS.

At Oakland, California, in the First Congregational Church, there is a society known as The Temple Workers. It is a very useful organization. This society decorates the pulpit week by week. There are three kinds of members.

Sustaining members give a dollar or more per year. Active members do the actual work. Flower members send in flowers. After Sunday the flowers always go to the sick and shut in ones.

A CHURCH WITH AN AIM.

Olivet Church, St. Paul, Minn., prints in the center of its calendar a square space containing the church's aim in the matter of attendance.

The time set is "between New Year Sunday and Easter." A report of comparative statistics is given each Sunday so everybody can see how the attendance varies. This is a good idea because it keeps the people informed in a very graphic way.

ADDRESS YOUR MAIL BY MACHINERY.

Economy in the use of time is practiced in business and should be a factor of importance in a large church. Our church of between 1,300 and 1,500 members, often sends out letters and printed matter to all its families. The addressing alone takes a whole day's time and sometimes more!

We have recently seen a machine made on purpose to reduce such mechanical work to about an hour's time. It is called "The Addressograph." These run by power or by hand. The hand machines cost about \$50.00 and last many years. It is valuable for use in many ways and is exactly what every church office ought to have. Write to The Addressograph Co., 901 W. Van Buren Street, Chicago, Illinois.

CHURCH VOCATIONAL GUIDANCE BLANK.

The following blank is proposed by D. C. Tremaine in his little book on Church Efficiency. (Revell Co., 50c). The plan is to get every person who joins the church to fill out this blank so that the pastor or deacons may know what work to assign to new members:

Name.
Address.
Father's Name (if a minor).....
Father's employment
Education.
Favorite study in school.....
Name the four books which you have read with the greatest enjoyment.....
What is your present employment?.....
Do you enjoy it?.....
What kind of work do you like best to do?

Do you sing?.....
Do you play?.....What instrument?.....
Have you ever studied music?.....
Have you ever undertaken any special line of study?.....If so, what?.....
What is your favorite recreation?.....
Your favorite hymn?.....
Your favorite author?.....
Which service of the church do you most enjoy?

SUNDAY SCHOOL ENROLLMENT BLANK.

At the West Seattle Congregational Church, Washington, a blank was given out to all the pupils and they were asked to give the following information:

Name, age, class, residence, phone number, name of father, or male guardian, name of mother or female guardian, are they church members, and if so of what church, names of brothers and sisters, do they go to Sunday School, yes or no. The excellent thing about this blank is that it asks the names of brothers and sisters.

HOW TO GET PEOPLE TO READ THE BIBLE.

We have received a very attractive set of folders and cards from Rev. Salem Towne (203 Sudbury building, Boston) setting forth a new plan to encourage people to read the Bible through in course.

He calls his new plan "A Bible Readers' League" and proposes a simple organization consisting of only one local officer, namely, a president. It is necessary to meet only once a month. The arrangement is a good one and we hope that many of our readers will send to Mr. Towne for samples.

DO THIS IN AUGUST.

A series of successful out-of-door services have been held in Lyndonville, Vermont, at five o'clock Sunday afternoons under the inspiring leadership of the pastor. The Baptists and Universalists co-operated in the meetings. The meetings were held in the large attractive park in the center of the village.

People came from far and near to the number of about 400, carriages and automobiles lining the sides of the park. Many came who

seldom or never attended church. The large band was filled with singers and musicians, largely volunteers from Lyndonville's excellent band, of which the choir director and clerk of the church is leader. The old familiar hymns were sung, the crowd joining heartily in the singing. Brief, straightforward talks were given, driving home truths of the gospel and right living.—News Item.

SUMMER SUNDAY NIGHTS WITH JESUS.

The following sermons were preached by Rev. B. A. Bowers, Belleville, N. J., during the warm summer season: His printed announcement bore the following encouraging questions:

A Short Service—60 minutes.

A Gospel Service—Full of Help and Hope.

A Musical Service—Gospel Songs.

The Best Seat is Yours if You Come in Time, No Rented Pews.

The sermon topics are as follows:

Is There a Personal Devil?

Is the World Growing Worse?

A Great Conflict.

True Patriotism.

The Outlaw Who Became a King.

Power that an Iron Barred and Guarded Dungeon Could Not Hold.

A Judge in the Hands of a Prisoner.

HOW TO MAKE A PRAYER MEETING SUCCESSFUL.

1. Be an on-timer; don't be late. A straggling presence is better than none, but it is a poor presence.

2. Be a constant attendant at this midweek service.

3. Occupy a front seat. Why should you sit in the most distant seat as though you were a stranger or ashamed?

4. Be brief. Others will want to speak and pray.

5. Be interesting in your remarks.

6. Make strangers and those of our church welcome by a warm handshake and a word of welcome at the close of the meeting.

7. Enter into the singing heartily and earnestly.

8. Avoid the habit of complaining and criticizing, but keep sweet and cheerful.

9. Expect God's presence.—Rev. L. E. Yahn.

THE MONTHLY CHURCH CALENDAR.

A number of churches that do not feel they can afford to print a weekly church bulletin have adopted the plan of issuing a monthly publication, containing plans for the forthcoming weeks. This means that the pastor and his helpers must lay out a complete month's work in advance. For this very reason it is a good thing because it compels one to thing things through.

An inquiry (with postage) sent to Rev. W. A. Dietrick, Great Falls, Montana, and to Rev. Warren Morse, of Bellingham, Washington, will bring excellent examples of these calendars.

PRAYER MEETING TOPICS.

The Problem of Unanswered Prayer.

The Mystery of Human Suffering.

The Problem of Indwelling Sin.

The Problem of Divine Providence.

The Cure of Habitual Unbelief.

UNION SUMMER SUNDAY EVENING SERVICES.

We have received a printed church bulletin from Merrian Park, St. Paul, Minn., issued jointly by four denominations of that city announcing the fact that they are combining for union evening services during June, July and August this year. All the services are to be held at one church.

An order of service is printed on the second page and this is followed at every meeting. The most innteresting announcements, however, are found on the third page among which are the following:

The Pastors of the various churches have so planned their vacations that the pulpit will be supplied each Sunday evening.

If your own pastor is out of the city please do not hesitate to call on any of the others for needed ministry.

The young people of the four churches are earnestly requested to gather each Sunday evening in the choir loft and lead in singing.

The loose offerings will be used by the finance committee to defray the expenses of these union gatherings and any church envelopes will be turned over to the proper church treasurer.

SERMON TOPICS.

Rev. Ira D. S. Knight, Glasgow, Ky.

For God	The Source
So Loved	The Force
The World	The Cause
That He Gave	The Gift
His Only Begotten Son	The Price
That Whosoever	The Recipient
Believeth in Him	The Requirement
Should Not Perish	The Avoidance
But Have Everlasting Life	The Consummation

THE MINISTER AND THE CRADLE ROLL.

The minister's wife was making bread for the Saturday baking. All at once she gave a little exclamation of impatience. She had forgotten something, and the bread wouldn't rise. That which had been forgotten was an insignificant little cake of yeast, but the lump of inert, unambitious dough refused to do a thing without it.

"Why not put it in now?" asked the minister, who was hovering about the kitchen.

The minister's wife gave him a look of pity.

"Don't you know?" she asked. "Some things have to be put in at the beginning!"

"Oh, they do, do they?" cried the minister, a very great thought suddenly shining in his face. "Oh, they do? And they won't amount to anything without it? And it's no use trying to put it in afterward? Oh, but it's more than bread-making we are talking about! Thank you, my dear, for helping me to know what to talk about to the Cradle Roll Mothers—you know they meet here this afternoon, and you know you asked me to 'say a few words.' And now I know just what to say. It's the Sunday School's business and their business and my business if we want religion in this church or any other church, to set right to work and try to put it in at the beginning."—Pilgrim Teacher.

SERMONS ON THE TABERNACLE IN THE WILDERNESS.

Rev. T. W. Charlesworth.

Illustrated by handsome paintings, 7 ft. by 5 ft., in colors.

The Tent of Meeting.

The Altar of Sacrifice and Brazen Laver.

The Objects in the Holy Place.

The Priest's Garments.

The Ark of the Covenant.

HOW TALMAGE CONDUCTED PRAYER MEETING.

We are told by Dr. Reisner in his book on Church Methods that at the old Brooklyn Tabernacle the attendance at the prayer meeting (in 1878) was 2,000. It lasted from 7:30 to 9:15.

The church had no choir, so the congregation spent the first thirty minutes of the prayer meeting hour practicing songs for congregational singing. From 8:00 to 8:30, Dr. Talmage delivered a review of secular events of the week from a religious standpoint. After this there was a meeting forty-five minutes long for testimony and prayer.

Many a church prayer meeting might be rescued from oblivion if the pastor would put more thought on it and plan unique attractions. We do not mean to adopt sensationalism, but there are many things that he can do.

HOW TO CULTIVATE THE SPIRITUAL TASTE.

We have just read of a Philadelphia minister who printed the following list of scripture passages in his church bulletin with the request that all his people read them with him during the week:

Monday, Psalm 68:9-17.

Tuesday, Psalm 68:18-26.

Wednesday, Psalm 68:27-35.

Thursday, Psalm 69:1-13.

Friday, Psalm 69:14-28.

Saturday, Psalm 69:29-36.

Sunday, Psalm 70.

This scripture may be made to bear upon the subject for the mid-week service and may bear on the sermons of the following Sunday. This sort of spiritual co-operation is bound to increase the sense of spiritual things.

CHECK UP YOUR EVANGELISTIC WORK.

The following list of questions is sent to all the Congregational churches in Washington for the double purpose of giving them a vision of what they might be doing, and to find out exactly what they have done. We suggest that each pastor take this standard list of questions and go over it with the deacons:

Has the church a Committee on Evangelism?

Have you an intelligible plan of seed sowing and harvest running through the year's work for church and school?

Do the members know it?

And join in it?

Did you last week observe The Week of Prayer?

Passion Week?

Decision Day in the Sunday School?

Were other evangelistic services held?

What were the results?

Which, if any, of these do you plan to observe this year?

Has your church any other plans for winning

individuals in your community for Christ?

If so, what are they?

Does your church enlist and train its members for personal evangelism?

If so, how?

Are definite opportunities for decision for Christ afforded in any church service?

If so, when?

In what way?

Does the church seek and expect conversions?

Do you expect to week for a definite increase in membership this year?

What increase do you plan for?

Is your church giving services to any neighboring communities or mission Sunday Schools?

If so, where and how often?

LEARN TO USE THE BLACKBOARD.

One of the most impressive ways to teach a truth is to accompany the idea expressed in words with a graphic illustration. But there are many teachers and preachers who do not do this, or at least think they cannot.

We wish to call special attention to a book on crayon drawing by B. J. Griswold (published by Meigs Publishing Co., Indianapolis, Ind., \$1.00). The book is called "Crayon and Character," and it is unique in that it not only contains a great many "talks," but because it teaches one how to draw. The book is brim full of fresh and up-to-date illustrations with ample indexes. Our attention was called to this remarkable volume by one of our readers, and we wish to thank him heartily for it.

A GOOD PRAYER MEETING.

Topic: Lessons from a Fool. Luke 12:15-21.

Let the leader give a blackboard talk on covetousness, utilizing the Scripture texts and incidents that describe this sin, and making application to modern business life and to our insatiable lust for gold. The week beforehand the following may be assigned for treatment:

1. True life lies not in "things," but in character. Verse 15.
2. "Things" may grow and the soul diminish; the soul may grow and "things" diminish. The soul is the eternal self, therefore the important thing is the growth of the soul. Verses 17, 18.
3. The rich man's problem: What shall I do? Give, or strive for more? Verses 17, 18.
4. Prosperity chloroforms conscience: "Take thine ease."
5. Greater life, or greater barns—which?
6. Christ's opinion of the money-getter who forgets higher aims: Thou fool!
7. The life of material getting ends in inevitable defeat.
8. The only riches are spiritual—"rich toward God."

BOOK LIST.

"One or more books of interest to ministers will be mentioned here each month. Only those requested by the editor will be considered.

"In Christ's Own Country," by Francis E. Clark, D. D., published by The Christian Herald, Bible House, New York, illustrated cloth binding, pp. 128. Fifty-three illustrations in the text taken by the author, and four full paged color plates.

Everyone familiar with modern books on travel knows that Dr. Francis E. Clark is counted among the best. This new book of his is a story of his journey through the Holy Land, and tells the story in an exceedingly interesting way. In his introduction he says that he "desires to be eyes and ears and feet" for the great number who desire to see Christ's country, but who can never gratify the desire. He has certainly done this in his delightful volume.

"Little Sir Galahad," by Phoebe Gray, published by Small, Maynard & Co., Boston, red cloth, gold imprint, pp 376, \$1.35 net.

"Little Sir Galahad" is the story of a little crippled boy who, by his serenity and triumphant faith, not only finds his way to sturdy young manhood, but casts about him a beautiful influence for good. He is not a "goody-goody" boy, but a wholesome, high-spirited youngster, with a robust, manly intelligence.

The book is especially of interest to preachers, for it deals helpfully with the liquor problem. Ministers are using it as the basis of sermons and addresses.

The best way for a man to train up a child in the way he should go, is to travel that way himself.

War is the most futile and ferocious of human follies.—John Hay.



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OSAGE, IOWA

ILLUSTRATIVE DEPARTMENT

Illustrations from Recent Events

Paul Gilbert

What Defeat Will Cost.

Acts 14:22; Matt. 23:37.

It is estimated by "The Revue" of Paris, that the side defeated in the great war will be compelled to pay an indemnity amounting to 34 billion dollars if the war continues until Aug. 1. After that the amount will be larger. But according to the standards of the great Galilean even that prodigious sum pales into utter insignificance when placed on the scales with a single soul—defeated for eternity.

Anxious About the Saxe. (732)

1 Tim. 6:17; Mark 10:23; Luke 8:14.

There are some people so enamored of the jingle of silver that they cannot conceive of heaven apart from bank accounts and huge tongues of gold. President King, of Oberlin, tells about a hymn that he once came across in a church hymnal, containing a misprint of these very familiar words:

"When I cross the vale of Jordan,
Land my (instead of me) safe on Caanan's side."

The error might just as well have stood uncorrected as far as many are concerned. How concerned we moderns are about that safe!

Real Righteous Indignation. (733)

Prov. 19:27; Eph. 4:26; 1 Pet. 5:9.

Barnard was one of the greatest football guards that ever upheld the crimson banner of old Harvard. After the Yale game, in which Barnard had particularly distinguished himself, he and the rest of his team were entertained at dinner. After the speeches began one of the speakers related an indecent story at which some of the light fellows laughed, while others were uncertain as to just how to take it. But Barnard did not hesitate. He stood up in his place, looked the man who had spoken squarely in the eye, and then picking up his overcoat and hat, and left the building. It took nerve and conviction to do it, but Barnard was the sort of a man who had both.

I Will. (734)

Dan. 1:8; Phil. 2:13; Jno. 7:17.

Which is a man's ruling faculty, his reason or his will? Dr. William Hanna Thompson is consulting physician to several hospitals and medical schools in New York City. He has had many years to study cases of individuals who are suffering from some nervous or brain trouble. He has come to the conclusion, which he has given at considerable length, that the brain is only a physical machine that an invisible spirit uses. The center of that spirit or personality is the will, and the brain reasons as that will directs it to. That will compels the brain to do what it wants it to do. It first teaches it to talk. A man's brain has no more physical machinery for producing words, he says, than the brain of a chimpanzee. That will teaches the brain to make the fingers play a violin, paint a picture, make machinery, write a book, or what not. But that will, by relaxing and yielding to the desires

of the body, may lose the power to compel that brain and body to do its bidding; then we have a man who is like a ship without a captain. Watchfulness, carefulness, rigor and determination, this is the only way, said Jesus, that a man can be prepared for the emergencies of life.—Trumbull.

Power of Sacrifice. (735)

1 Cor. 4:13; Psal. 44:22; Heb. 10:33.

"In the war between China and Japan, on a warship, one of the soldiers was found sobbing over a woman's letter. His officer found him, and accused him of being a coward, sobbing there when he ought to be fighting. The story continues that the soldier handed the letter to his officer, who saw that it was from his mother, and contained words somewhat like these: 'I am so sorry to hear you did not join in the battle of the Yellow Sea, and you could not distinguish yourself at Waihaiwai. My dearest wish for you is that you may die for your country. Remember, if you do not brave this fight, or die, it will bring disgrace on our family.'

"He was asked whether he belonged to the nobility, and his answer was: 'No, my father was a fisherman, and has died, and I am the only son of my mother!' Such is Japanese sacrifice for love of country. Shall we show less spirit of patriotism for His Kingdom?"—S. M. Zwemer, D. D.

Laughing Jackasses. (736)

Matt. 9:24; 2 Chron. 36:16; 2 Pet. 2:5.

Over in Australia there is a native bird, belonging to the kingfisher family, known as the Laughing Jackass because of its disproportionately large head and hoarse, gurgling, laughing chatter that is a cross between a raucous human voice and the braying of an ass.

A celebrated Australian painting represents the bird sitting on the bough of a tree laughing with uncanny boisterousness at a tragedy being enacted below, where a female kangaroo is expiring after having given birth to her young.

I never look upon a crowd amused over the helpless antics of some poor besotted drunkard or read the humorous babblings of some superficial news reported concerning a divorce tragedy, that I do not recall that famous painting. I never hear a smug college or seminary professor, unctuously ridiculing the "antiquated, worn-out creeds of the past," and rejoicing in the overthrow of the faith that they are being paid by the church to defend, that I do not think of the Laughing Jackass.—Merlin Fairfax.

Old Sins. (737)

1 Kings 11:4, 11; 2 Sam. 15:30.

There are many facts in the Christian life that seem to place a premium upon experience with a sinful life, but let not the thoughtful young man be deceived by such appearances. God places the brightest crowns upon a pure life of obedience and has declared without qualification that "Godliness is profitable." Dis-

obedience brings with it, even after full forgiveness, its harvest of suffering. A few months ago the French forces, after a sharp bayonet charge, successfully occupied some German trenches and found there a French mortar which had been captured nearly 50 years previous, and which had been used with great effectiveness in the present struggle. The marvel of Christianity is the forgiveness and love of God; the recuperative, ennobling power of his life in fallen men, but the scar of sin is often a life-long handicap. David, the king, was forgiven of his beastly, murderous sin, but Absalom's rebellion and Solomon's grievous apostasy were the fruit of his lapse.

War. (738)

Jas. 4:2; Psa. 68:30; Isa. 33:1; Rev. 13:10.

War is a reversion to savagery—to brute life. It is systematic, orderly murder in which music, tinsel and lying diplomacy are skillfully employed to disguise hatred, jealousy and every other infernal passion. It is of the earth, earthy and of the pit, hellish. Said a Belgian soldier the other day:

I've done lots of big game shooting because I was stationed in Belgian Congo for many years, and after I had killed a lion or an elephant, I used to watch, with fascination, the faces of the negro bush-beaters. I used to see a brutal, animal leer on their faces as they saw an animal die, and in spite of my love for killing big game, I used almost to shudder at killing. But now, I think that same smile of killing must have been on my face, even as I watched the natives, because I've seen it on the faces of my soldiers and on my fellow officers, after we've killed a batch of Germans. They look at dying Germans with that same kind of a leer that I used to see on the faces of those Africans.

War cannot be Christianized any more than can adultery and treachery. If a few men act differently than the Belgian indicated, it is because the power of God restrains them. Only a thin veil intervenes between savagery and patriotism founded on force and murder.

A Christian Science Mistake. (739)

Rom. 1:21; Psa. 81:12; 1 Tim. 6:20; 1 Jno. 1:10.

That stupendously silly delusion designated "Eddyism" has recorded another error of mortal mind by slipping a cog in the city of Chicago. A "student" of the cult entered the reading room at 2632 N. Clark street last month, and spoke to Mrs. Bessie M. Bracken, librarian, seated at her desk. There was no answer. Raising her voice the visitor repeated the call. The figure at the desk did not stir. When the coroner arrived he declared that death was due to heart disease. Now the fact is Mrs. Bracken had no disease and could not die, but she copied after her illustrious leader and went through the motions.

First Me. (740)

Phil. 2:4, 21; John 12:43.

A tourist tells how she heard in Japan a bird which seemed to have for its sole note: Me! Me! Me! One does not have to travel very far abroad to find the "Me" humans. Such are h-ungry for praise, u-ngrateful, m-orose, a-lways acting from a selfish standpoint, n-ever feeling any obligation to others, s-imply

considering the universe made for themselves alone. How like "the Me bird" of Japan we poor humans are!—Moulton.

Get Together. (741)

Prov. 15: 22; 1 Cor. 1:10; Rom. 15:5.

A visitor at a insane hospital, seeing that a single guard was left in charge of several hundred patients, said to him

"I should think it would be dangerous for you to be left alone with so many crazy people. Why, if they'd get together they could soon make short work of you."

"Yes, that's true," answered the guard, "but you see crazy people don't get together. They don't know how."

Is that the reason why some towns of 600 have eight or ten churches?

Is it the reason why some cities with 75 per cent of the population decent can't vote dry?

Is that the reason why a city of 30,000 cannot support a play ground or a Y. M. C. A., and yet is honey-combed with cheap pool rooms, cheap dance halls and cheap "movies?"

Certainly not! But why don't we get together?

A Speech That Brings Applause (742)

Col. 4:6; Psa. 37:30; Prov. 10:20.

Marion Lawrance says that the first time he ever attended a Sunday School Convention he made a speech. "It was the first speech I ever made and it was a good speech. It was so good that they applauded it ever since. This was the speech, 'I pledge for International Sunday School work \$10.00 a year for three years.' If you don't believe they'll applaud a speech like that, just try it."

The Image Divine. (743)

2 Cor. 3:18; Eph. 1:13; Rev. 22:4

If you go into the mint you will see them place a bit of metal on the die. With a touch as silent as a caress but with the power of a mighty force the stamp moves against it. And when the touch is over, there is an impression upon the coin which will abide when a thousand years are passed away. So one life moves up against another, filled with the power and stamped with the image of Christ's likeness; and when that touch of parent or teacher or friend is over, there are impressions that will remain when the sun is cold and the stars have forgotten to shine.—R. H. Bennett.

For or Against. (744)

Matt. 12:30; Luke 14:18; Matt. 6:24.

Rev. F. E. Miller, of Elgin, said in a recent address, "I was electioneering one time in a temperance campaign with a very shrewd politician. One day he said to me, 'Let's do some personal work by asking the men we meet on the street what they think of the political situation.' If a man hedges on the question or doesn't know anything about it, put him down as being against us."

Not at the Front? (745)

1 Kings 19:9; 1 Tim. 6:12; Heb. 11:37. . .

A newspaper correspondent writes that the Parisian young ladies have a very effective method of "squelching a masher." A girl who is being stared at or spoken to, simply swings around on her heel, looking the man straight

in the eye, and says with infinite scorn in her voice the few but significant words: "You aren't at the front?" It is all that is needed to send a man hurrying away without glancing back. I would that we Christians were in such close touch with the mighty Power of God that the Word passing through our lips and lives might burn its way into the hearts of criminally recalcitrant church members and challenge to stern repentance the indifferent godless, semi-civilized pagans who throng our city streets and make light of sin.

Many a talented minister is wasting his time uttering platitudes to half-filled benches who ought to be at the front, on the firing-line in China and India; many a brilliant, efficient business man is spending his energies accumulating dollars who could forward the Kingdom of God a generation in Africa if he dared to pay the price.—Merlin Fairfax.

Stunted.

(746)

Luke 13:7; Heb. 5:13.

"Several years ago," writes A. C. Gabelein, "we brought from Arizona a small cactus. It is a living plant, but it has revealed no growth whatever; it is just as small as it was when we dug it out of the sand. Yet it is not dead; life is there. This is the condition of many Christians. They are saved; they received life. But the life has not been developed; it is stunted. The chief reason of this sad condition is that the earthly things overshadow the unseen things. There is an undue reality in the passing things and no reality in the real things, the things not seen.

Spitting on the Bible.

(747)

Heb. 10:29; Jer. 36:23; Jude 10; Mark 14:65.

Some years ago Judge N. B. Neelen, of Milwaukee, fined a man \$25 because he spat in contempt on a neighbor's Bible.

"Did you do that?" the judge asked.

"O, yes," was the answer, "but it harmed no one, and you can see that it was wiped dry again."

"You are fined \$25 and costs," declared the judge.

The extenuating circumstance in the case was that the offender was drunk.

Some time afterward I noted another instance of irreverence toward the Bible, that was radically worse than the offense of the first partly irresponsible ignoramus, because it was deliberately committed by the officials of a Sunday School in Portsmouth, Ohio, in calling for 10,000 people to attend a big rally:

"People used to think—and quite a few folks still think—that through atonement hell could be sidestepped and paradise attained, but now it is quite generally conceded that every fellow has got to work his own way through the Golden Gates and grab a Harp all by Himself."

This was published in a newspaper as an advertisement. The drunkard was ignorant and spat on the book. The other spat on Jesus on the Cross, as the Jews did when he was brought before the high priest.

Sacrifice.

(748)

"Sacrifice means to make a thing sacred by putting it to death. Is the shadow of the cross on your bank account? Has that been devoted?

Courage and Devotion.

(749)

Rom. 11:15; Zech. 2:11; Gal. 4:15.

It has been often remarked that when India is brought to Christ the world will see such examples of evangelistic zeal as it has not yet witnessed. Such courage and devotion as is shown in the following, leaves no doubt as to the truthfulness of the prophecy:

An orderly exclaiming at the devastation of a village near Hazebrouck asked his British officer:

"Sahib, is it true that the German Padishah wishes to make the same ruin in Hindustan?"

"Perfectly true."

"Then, if he comes to India, it will be over the dead bodies of us all."

A simple and genuine speech, very characteristic. It reminds me of the story of the sepoy who asked the embarkation officer at Bombay how many were coming back.

"Ten thousand, Sahib?"

"I cannot say."

"A hundred?"

"I think I can promise you that."

"It is good. They will be enough to carry word to our homes that we have died fighting honourably."

Contrast this with efforts to induce men to enlist.

God's Constant Care.

(750)

Matt. 10:29; Rom. 8:28; Jas. 4:15. . . .

In the midst of the multiplicity of "common," and yet absolutely necessary blessings for body and mind, as well as spirit, one is pretty liable to lose sight of the fact that he should be constantly grateful to the Almighty for them. A University of Chicago professor recently said, "If an earthquake should occur in Chicago, with a vibration of only one-fourth of an inch, the result would be the destruction of every building in the city."

An Answer by Fire?

(751)

2 Thess. 1:8; 1 Tim. 1:20; Heb. 6:8.

More dramatic than in any other city has been the opposition to Billy Sunday in Paterson. The I. W. W. (Industrial Workers of the World) and the anarchists have taken a leading part in the movement to discredit the revival campaign.

This opposition reached a crisis in a meeting addressed by Emma Goldman, Benjamin Reitman and Carlo Tresca, where was poured out a torrent of direct, blasphemous defiance of God that has probably seldom been equalled in an American gathering.

Before the notorious Emma Goldman gave her blasphemous tirade on the failure of Christ and Christianity, Reitman led in a mock prayer, addressing "dear Mr. God," and challenging him in terrible language to prove his existence by curing industrial ills. Before the close of the meeting he came to the edge of the platform and called for trail-hitters in a parody that was unspeakable in its blasphemy. He lamented that there was no one to stand up or to speak for "poor Jesus."

One hour after the large audience that included anarchists, atheists, agnostics and hundreds of working men and women, had heard the last mocking words, Turn Hall, in which the meeting was held, was in flames. The

source of the fire has not been discovered. "America's temple of anarchy" burned to the ground, and a thrill has gone over Paterson as men ask if God is speaking through the fire. The papers report that the levity has gone out of conversations of men on the street about Billy Sunday and his campaign.—S. S. Times.

Heathen Morality. (752)

Jer. 7:8;9:4; Ps. 97:7; Rom. 3:13.

Listen to this, you American business men who don't take time to think deep enough to realize what you owe of your heaped up bank account to the Christian church and the civilization that follows in its beneficent train: "If

you will go up the streets of Calcutta or Madras, or any city in India, large or small, you will find in every native store of any size an iron safe. They do not lock it with a keyless lock, as we fasten our safes, which can be opened by anybody who knows the combination, but use a series of great clumsy padlocks—four, five, six or eight of them. You ask why they lock up their valuables in this way.

The reason is that each lock represents a partner in the firm and no one of these partners can trust the others to open the safe in his absence lest his portion of the valuables disappear. That is the kind of moral character heathenism produces."

THE MIGHTY WORD OF GOD

Thoughtful Reading. (753)

"It shall greatly help thee to understand Scripture, if thou mark not only what is spoken or written, but of whom, and unto whom, with what words, or at what time, where to, what intent, with what circumstances, considering what goeth before and what followeth."—Miles Coverdale, preface to English Bible, 1535.

Read, Copy, Live It. (754)

An English official from Peking was asked if he had witnessed any effects of Christianity upon the high officials of the Chinese empire. The official said that he had once asked a high mandarin if he had ever read the Bible. The mandarin brought out a book of extracts from the New Testament, saying that he had copied from it the things he most admired. Then laying the book upon the table, he said, "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."

The Best Tract. (755)

A patient in the American hospital in Turkey was given a Bible and carried it to his native Armenian village. An Armenian priest, seeing the Bible in his hand, snatched it from him, tore it to pieces and flung it into the street. A grocer, coming by, picked up to use it as wrapping paper in his store. He wrapped such little purchases as a candle, a bit of cheese, or a few olives, bought by the poorer villagers, in the leaves on which the Word of God was printed. In this strange way that one Bible was scattered all through the village.

Soon the grocer's customers began to ask him if he had any more leaves. They wanted the rest of the book, which he did not have.

One day a missionary colporteur, on his round through the Turkish provinces came to this obscure village. What was his amazement when one hundred persons came hastening to him for Bibles. No Christian teacher had been at work. The scattered Bible had proclaimed its message.—[A 25-cent Bible will, if divided, make 650 tracts. Ed.]

The Wonderful Book. (756)

Note the intellectual force of the Bible. Here is a unique library of 66 books, written in three languages, by 30 different writers; its composition covering a period of 1,000 years.

In this collection of pamphlets and books is gathered almost every variety of literature—history, fiction, poetry, romance, orations, sermons, codes of law, doctrinal expositions, prophecies and apocalypses. The Bible in its myriad phases addresses and creates alert intelligence. A prominent educator has well said, that it is the most important single educative force in the modern world. Millions have learned to read in order that they might read the Bible; students by the thousand are studying Greek simply to read the New Testament. The Hebrew language would long ago have been lost to the world but for the desire to read the *ipsissima verba* of Israel's prophets and sages.

"There is another aspect of the educational force of the Bible of even greater significance. It enlarges the outlook, it widens the horizon of human life; it compels the men of Europe and America to look at the problems of life through the atmosphere of the Oriental mind. As we face the great questions of truth, duty and destiny, it makes us the companion of those in the far distant past whose ideas and institutions and movements have affected human history. The Bible gives the common reader a world horizon, kindling the imagination and arousing nobler ideals. And this is the very core of all true education. From the purely intellectual point of view, in the impulse toward culture which it has awakened, the Bible has performed in modern times a vastly greater educative service than the entire classical literature of the Greeks and the Romans.—G. R. Grose of De Pauw University.

Ignorance of the Bible. (761)

A newspaper had recorded the fact that a primary department child was asked, "Who was the greatest hero in the Bible?" and he replied, "Admiral Dewey." "This is what our Sunday Schools teach!" said the newspaper writer, sneeringly.

Mr. Lawrance wrote to the paper pointing out the fact that this incident was out of sufficient importance to be the means of degrading the whole of the Sunday School business. But the editor refused to insert the letter. Then Mr. Lawrance wrote another letter calling attention to the fact that in the same issue which recorded the Sunday School incident there was an editorial note in which this sentence appeared: "Some wise guy has said that no prophet is without honor save in his own

country." In his letter Mr. Lawrance respectfully called the attention of the editor to the fact that the quotation was taken from the Bible, and that the words were those of Jesus Christ; and he went on to suggest that ignorance concerning the greatest literature of the world was not confined to the Sunday School. And that letter was inserted.

The Source of America's Greatness. (762)

Not long ago an intelligent Turk raised this question in the Turkish parliament: "Why is there always prosperity in America? Here we have wars and famines, conspiracies and revolutions. They have none of these things over there; why not?" None could answer. A Japanese visitor to this country several years before this question was asked answered it in these words: "I am no Christian. I do not believe in your Bible nor in your religion. I am what you call a heathen. Yet to me it is perfectly plain that Christianity is the spring of America's prosperity."—Record of Christian Work.

Bible Not Merely a Devotional Book. (763)

The Bible is distinguished from all books of devotion, even from books of such rare qualities as the *Imitatio Christi*, by its wholesome realism and sense of the divine order of life. Not a line of it was written in a cloister or in a church—not a line of it, therefore, by a saint, in the ecclesiastical sense, not a line of it could have been. The breath of the world is in it, of the actual realities amid which men live, as well as the breath of God. It never forgets that when God came to bless us in his Son he came eating and drinking, accepting the natural structure of society and all that it involved, and leaving us the unpretentious example of his holiness in a life whose outward fashion was that of all mankind.—British Weekly.

The Gospel to the Jews. (764)

A Jewess of wealth and position, noticed an advertisement of some article which she fancied, that would accompany the purchase of a Bible. She sent an order for the sake of what she wanted, and tossed the unwelcome book aside; but in an idle hour, later, picked it up and turned its pages. The New Testament was unfamiliar and she glanced at it curiously, becoming interested before she knew.

She fought against belief, but it gradually forced itself upon her, and she found herself in deep trouble. Confessing her faith meant the loss of property and home, the heart-break of father and mother, even separation from her husband, but she could not remain silent.

All that she feared was threatened in those awful days, but because they loved her, and to prove her error, her family also read the despised Gospel. Earth's unending miracle was repeated; they found what she had found, and looked wondering into each other's faces, a Christian household.—Forward.

Saved His Baking. (765)

Some years after Hunt's death an infidel English earl visited Fiji. He knew what it had been, he saw what it was, but he did not believe in God, who had changed it. He said

to an old Fijian chief who looked very civilized and respectable:

"You are a great chief, and it is a pity you have been so foolish as to listen to the missionaries, who came only to get rich among you. No one, nowadays, believes in that old book which is called the Bible; neither do men listen to that story about Jesus Christ. People know better now, and I am sorry for you that you are so foolish."

The old chief's eyes flashed, and he answered: "Do you see that native oven yonder? In that oven we roasted human bodies for our great feasts. If it had not been for these good missionaries, and for that old book, and for Jesus Christ, who changed us from savages into God's children, you would be killed and roasted in yonder oven, and we would feed on your body in no time."—Tidings.

Early Bible Reading. (757)

Dr. Sanders, the secretary of the Congregational Sunday School and Publishing Society, said that to his mind there had always been a haunting similarity between the style and treatment of John Fiske's "The Beginnings of New England" and the first book of Samuel; and he mentioned this fact to the author, asking him at the same time if he could in any way account for it. Mr. Fiske replied smilingly that while he did not admit the thought that his book was the peer of that fine early book of history, he could perhaps give some explanation of the parallelism. From his early boyhood the book of Samuel had been his favorite reading. He read and re-read until his mind was fairly steeped in it. So strong was its influence over him that one day when a visiting clergyman put his hand on the boy's head and asked the usual question of interested elders, "Well, my lad, what do you intend to do when you grow up?" he answered promptly and positively: "I'm going to write a book like Samuel."

How many a youth dreams dreams and sees visions as a result of the influence of early Bible-reading. Who can estimate the good wrought by a parent or teacher in helping a child to the treasures of the Bible.—The Heidelberg Teacher.

Job Helped. (758)

Leu Yen was a Christian Chinese servant in Oakland. His mistress entered the kitchen and said:

"How are you getting along, Yen?" and the answer came, "All right. Job helped me very much yesterday."

"Job helped you! How was that?" forgetting for a moment that our Sunday School lessons at that time were in the book of Job.

"Yes, Job helped me! Yesterday I have big wash; very heavy quilt, too; and I work hard, hang some clothes on the line, fix 'em big quilt on the line, put stick under the line, hold him up; then wash more clothes, go out, find stick blow down, big quilt all dirt, go this way back again. Then I feel so mad, feel like I swear; then I think of Job, how he lose his money, his children, all his land, get sick, have sores all over. He never swear; he praise God. Then I praise God, bring quilt in house, wash him clean, and praise God all the time."

He Could Not Get Away From Jesus. (759)

A young Japanese became Christian and began to talk of Jesus to his friends. One became very angry and renounced his friendship.

Some time later this heathen young man went with the Japanese army to Manchuria. But he could not get away from Jesus. To his disgust, he found that his sergeant was an earnest Christian. The sergeant gave him a New Testament, which he would fain have burned, but did not dare. Shortly before they returned to Japan he and his companions looted a Chinese house and carried off all the valuables. The heathen soldier brought away a splendid inscribed scroll. When he re-entered his native village, there was a feast held in his honor. Very proudly he held up the trophy, and praised the beautiful motto written upon it. His old friend was present, and heard the words read out. "But these are not the words of a Chinese sage," he cried out; "they are taken from the 'Jesus Book' that you despise and hate." The heathen soldier was struck dumb with astonishment. He felt that Jesus was tracking him down. He came to his friend and said: "I surrender, I surrender; that God of yours and that Book of yours find me out wherever I go. Now I will try to know them." He has become an earnest reader of God's Word, and is now seeking to be baptized and to live for Jesus.

The Fountain of Literature. (760)

Some of the readers of Margaret Deland's new book, "The Hands of Esau," have wondered where she got the title, thus proving the recent assertion of Joseph S. Auerbach, author of "The Bible and Modern Life," that "a generation has grown up without the benefit of Bible-reading." Take away the words of Bible memory and the phrases born of Bible-reading and Bible inspiration from Lincoln's Gettysburg address, says Mr. Auerbach, "four-score," "brought forth," "hallow," "perish from the earth," etc.—"and much of the solemn music has died out forever from this inspiring Battle Hymn of Consecration to the Republic."

BOOK NOTICE.

Here are three little booklets by the Rev. N. W. Stroup, on timely topics; two on the subject that is in the lime-light now-a-days, *The Country Church, the Country's Hope*, and *The Country Church, its Place and Value*; and a third on *The Forward Movement Plan*, which has wise suggestions concerning the burning question of the pastor's salary. They are to be had at \$2.00 a hundred from the publisher, 508 Chamber of Commerce, Cleveland, Ohio.

For some time after his engagement to Miss Catherine Mumford, Booth remained far too poor to think of marriage. When a wealthy friend, attracted by his compelling pulpit eloquence, offered to pay the young preacher's salary, the latter explained light-heartedly, "Twelve shillings a week will keep me in bread and cheese," and the sum of \$250, which was his first year's salary, seemed more than adequate to this man, who, even in the years when the Salvation Army had become a world-wide institution, and when he held a place among the foremost men

of the day, continued to live a simpler life than do the majority of middle-class men of moderate means and small ambitions. At the same time, no one could realize the power of money more fully than the general, for whom a brilliant commercial career had been predicted by those who knew him during the early years while he was apprenticed to a business man. But riches did not attract him, and for himself or for his family he never desired great possessions.

"WHY ARE CHURCHES FOREVER IN DEBT?"

Professor Fiske of Oberlin answers the question, put to him by some troubled church member, thus:

They are not! Most churches are self-supporting and self-respecting. The person who asked the above question knows the wrong kind of churches. To be sure the financial struggle is rather too obvious in many parishes. But the fact is overlooked, good friends, that the church's weakness is due, in part, to her chief glory, her essential democracy.

"Why do churches have so much harder time than the lodges and clubs, paying expenses?" Do they? If so, there is a very good reason. The clubs and lodges can levy an equal tax on all members and expel those who decline to pay. This is the accepted rule of the order. Therefore most clubs become social cliques whose members are of the same financial status and social caste. They deserve no credit for avoiding debt.

But it is the story of our churches that they are broadly democratic, open to rich and poor alike. All are on the voluntary basis. Contributions are according to ability or personal interest. Where can another organization be found that exacts no level assessments from all members alike (which would be essentially unjust), and never charges an "initiation fee" nor expels members for "non-payment of dues?" To do these things would make the church a club. By not doing them, the church incurs the liability of financial struggle, but it preserves its Christian character as a haven for all, both rich and poor, for whom Christ died.

The stigma of "a begging institution" must sometimes be borne, with cruel injustice, while it is fulfilling its kindly mission of impartially ministering to all sorts and conditions of men. The level tax would pay the bills. But it would undo the church in the making of a club.

FORMING GOOD HABITS.

1. Launch "yourself" with as strong and decided an initiative as possible.
2. Never suffer an exception to occur till the new habit is securely rooted in your life.
3. Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.—William James.

The year's at the spring!

And day's at the morn!

The lark's on the wing!

The snail's on the thorn!

God's in His heaven

All's right with the world.

—Browning.

THE HOMILETIC YEAR—AUGUST

G. B. F. HALLOCK, D. D.

COMMUNION SUNDAY

MISSIONARY SUNDAY

COMMUNION SUNDAY

Dr. J. R. Miller, whose life motto was, "Jesus and I are friends," once said: "Those who sat at the first communion were acknowledged by this act to be Christ's friends, and were made partakers of great privileges. They that now receive the bread and wine of the Lord's supper, with penitent, humble and trusting hearts, receive similar precious and divine gifts. They feed upon Christ by faith, have their union with him confirmed, are strengthened against sin, encouraged and quickened in duty, inspired with new love and zeal, and have peace of conscience and comfortable hopes of eternal life. The bread of the supper is the symbol of Christ as their life, strength and assured hope; the cup is the sign to them of the forgiveness of sins and of the divine favor. Christ wants us to commune with him at his table."

The Lord's Supper is the central act of Christian worship. It is a prophecy, pledge and prelude to that "Supper Table of the Lamb," when we shall sit down with Abraham and Isaac and Jacob in the kingdom of Our Father. But it is more. The time of its recurrence brings to every true pastor a season of hallowed opportunity—opportunity for securing new enlistments for Christ, of speaking home to hearts in words and appeals of confidential affection to his flock, to counsel the young who for the first time have been admitted to the ordinance, to comfort the afflicted who have "eaten their passover with bitter herbs," and to cheer the aged who, it may be with many infirmities, have come to obey their Lord's dying command. From the beginning of the mid-week preparation to the closing service of the sacramental Sabbath evening, the pastor has one long and precious opportunity. He is a wise pastor who makes much of the recurring Communion seasons.

Suggestive Texts and Themes. (766)

Sacraments Connecting Heaven and Earth: "Thou are near, O Lord." Ps. 119:151.

The Remembrance of Christ's Earthly Life and of His Death: "This do in remembrance of me." Luke 22:19.

Eucharist, a Memento of Christ's Life in Glory: "Thou hast ascended on high," etc. Ps. 67:18, 19.

Advantages of the Perpetual Remembrance of Christ: "This do in remembrance of me." Luke 22:19.

The Eucharist a Renewal of the Covenant: "This cup is the new testament in my blood, which is shed for you." Luke 22:20.

The Presence of Christ in the Supper: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you." Luke 22:19.

Partakers of Christ: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end." Heb. 3:14.

The Bread of Life: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33.

Grace Given in the Lord's Supper: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? 2 Kings 5:12.

Communion in the Lord's Supper: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ." 1 John 1:3.

The Worthy Communicant: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28.

The Action: "This do ye." 1 Cor. 11:25.

The Paschal Lamb: "Christ our Passover." 1 Cor. 5:7.

The Bread of Life: John 6:33.

The Bequest of Jesus: "Peace I leave with you, my peace I give unto you." John 14:27.

A Last Wish: "This do in remembrance of me." Luke 22:19.

The Gospel Festival: "A feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined." Isa. 25:6.

Neglect of the Lord's Supper: "And they would not come." Matt. 22:3. "I will sup with Him." Rev. 3:20.

The New Passover Feast: "And they made ready the Passover." Luke 22:13.

The Surroundings of the Supper: "After the same manner also." 1 Cor. 11:25.

On the Threshold: "He brought me to the banqueting house." Song of Solomon 2:4.

Eternal Life in Christ: "The gift of God is eternal life through Jesus Christ, our Lord." Rom. 6:33.

This Cup. (767)

"Likewise the cup after the supper, etc." Luke 22:20. "Father, if thou be willing, remove this cup from me," etc. Luke 22:42.

In the narrative of what took place on the night of the betrayal we twice read of "this cup." But there were two cups. In the upper room Jesus gave his disciples the cup of blessing; and not long after, when he was among the olives of Gethsemane, he took from his Father's hand the cup of suffering. Jesus did not himself partake of the cup in the guest-chamber; but during his agony and crucifixion he pressed the cup of sorrow to his lips, and drank it to the dregs. And it was because that bitter cup was not permitted to pass from him, that he had it in his power to give to his disciples the cup of blessing.

1. The cup of suffering. The ingredients which composed this draught must have been many and bitter. Jesus knew beforehand the sorrows that were in store for him; we re-

member his question to James and John, "Are ye able to drink of the cup that I shall drink of?"

This cup was connected with the death which he was to die on the morrow; but what were its ingredients? Evidently the mere physical shrinkage from death was the least bitter of them. Death in the ordinary sense of the word had no terror for the Lord Jesus. Many a Christian martyr,—even maidens and aged men,—have gone to the stake or gibbet with the most heroic courage, confessing that it was the consciousness of his presence with them that kept them calm. And it is impossible to think of Jesus occupying a lower level than any of his own martyred followers.

We cannot fathom the depth of Christ's sufferings in the garden and upon the cross; but we know this much, that they were endured in connection with the Divine wrath against sin. There had been poured into this cup, as it were, the concentration of the world's sorrow and of sin's curse.

II. The cup of blessing. Jesus gave this cup to the disciples in the guest-chamber, and he puts it into our hands here to-day. The third cup in the Passover feast which followed on the distribution of the Paschal lamb, had a special blessing pronounced upon it, and was therefore called by the Jews, "the cup of blessing." This was the cup which Jesus "took," and gave to the disciples, transforming it into "the communion of the blood of Christ," and pouring it into, as it were, the concentration of all spiritual joy and good.

1. This cup speaks to us of Life. For "the blood is the life." The life of the flesh is in the blood." The blood is the very river of life to the whole body. The cup which Christ gives us at His Table teaches us, accordingly, that in order to our redemption it was necessary that his life should be laid down.

2. The cup speaks also of Joy. Wine is the emblem of joy. Christ died not merely to bring us life, but also to put gladness—joy in the Holy Ghost—within our hearts. And this joy he will give to us, amidst all our toils and cares, if we surrender ourselves to him as our Saviour Lord. "The joy of the Lord is our strength."

3. And the cup speaks of Hope. The handing of it to us is associated with a great promise made by the Redeemer. He said to the disciples in the upper room, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."—Rev. C. Jerdan.

The Indwelling of Christ in the Soul. (768)

God never intended that his children should go through this world without the knowledge of his divine parentage. God never intended that a single child should be in doubt regarding his relation to his Heavenly Father. The teaching that we are never to be sure of our salvation is not the act of a true faith. We are saved, not by anything in us, but by the love and power of our blessed Lord. Are we not doubting that love and circumscribing that power when we remain in ignorance of our salvation; do we give Jesus the honor that is due him?

One of the "we knows" in the first epistle of

John is this: "Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit." Every child of God should have this testimony. Every one of us should say, "I know that Jesus dwells in me and that I dwell in him, because of his spirit which actuates my life. I know that this motive-power is not mine; I know that it is something from God. I know that there has been a new creation, that a new life has been given me, and that all this has come to me as the result of Christ's dwelling in me and of my dwelling in him." It is not modesty that refuses to say this; it is unbelief.

It is a wonderful thing, this dwelling of Christ in the soul and of the soul in Christ; we cannot comprehend it. It is a union such as no earthly union can do more than shadow. It means a oneness with Christ that is marvellous, and yet is a fact.

At the table of our Lord let this thought be our comfort and our strength, imparting new devotion and leading us to a happier Christian life.—Rev. Howard Crosby, D. D.

On Whom Obligatory? (769)

The duty of confessing Christ before men is incumbent on every one who hears the Gospel. It is spoken of in Scripture in immediate connection with saving faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." In like manner, the duty of commemorating the death of Christ at his table is binding on all who have been made acquainted with his gracious work. Impenitence and unbelief, while they disqualify for right performance, afford no excuse for neglect. It is the sin and not the apology of the sinner, that he has no faith to profess and no love to testify.

Superficial Souls Lacking Knowledge of Self. (770)

But the apostle gives reason for the moral and spiritual invalidism of many of the early pilgrims. We may surely infer it from the counsel that is given. "Let a man examine himself and so let him eat." There is not only the danger of selfishness but the peril of superficiality. Many people went to the table of the Lord with little or no thought concerning the gravity of their visit. They gave no time to preparation, and so, being unprepared, they were unresponsive, and at the close of the feast they went away weak and faint.

Now we are called upon by the apostle to give serious thought to ourselves before we take our place at the King's table. That is surely the counsel of reasonableness.—J. H. Jowett, D. D.

Communion. (771)

It is a notable morning this. This service is to be a solemn communion service. Here shall be begun associations and ties some of which shall last while life itself lasts, and indeed to all eternity. We feel that we are watching history in the making. The beginning of a church. While the emblems are quietly passing around and the bowed congregation is singing "Rock of Ages" so softly that it seems more like the breathing of a prayer, I feel that those moments are of priceless value. One feels the

very presence of the Master and that his benediction is descending upon this people and sending them forth upon their work.

"I am he that liveth and was dead and behold I am alive for evermore." "The Consoling Christ," a pilgrim, weary with his wanderings in search of his soul rest, at last, falling at the feet of the Christ, while words of tender comfort are spoken into his ears which make him forget all his toil and sorrow, it brought vividly to my mind some words in a letter I had received from the old land by the previous mail. It was from a young lady who is engaged in federation work among the women workers in Birmingham, trying to ameliorate the hard conditions under which they have to toil. These are the words: "I have had a small adventure about a picture this week at the office. Running upstairs to speak to the caretaker, I found her dusting a room, and walked in, and found it not an office but a studio. One picture stood out, a poor, middle-aged, thin woman taking communion. You just saw the hands of the clergyman, the cup, and her uplifted face and hands. All the light was on the cup and reflected on her face—all ecstasy—the tiredness and drabness and commonness lit up. I wrote to thank the artist for it and ask that it might hang in our office for a bit, to rest the women who came in. So there it is, and their comments are illuminating and worth hearing. The artist and I are discussing titles. He proposes, 'Come unto me and I will give you rest.' I suggest, 'Shut in and curtained with a blessed dearth of all that irked her from her the hour of birth.'"

This was the impression wrought upon my mind also by the beautiful communion service.—J. Campbell.

Communion A Remembrancer. (772)

The eucharist is decidedly a remembrancer. It has in it an element of faith as well as hope. The ability to look forward is bounded by memory. Recognition of past goodness is indeed a commendable sweetness. The parent teaches the child to say 'thank you' from its earliest hours. That was a master stroke in *Odyssey*, where Penelope, weaving her silken web, recalls her absent lord. So in the eucharist does the church—the bride-elect—recall her absent Lord. "This do in remembrance of me." Whenever a church or creed has forgotten one of the holy elements of its faith then does it begin to decline.

The eucharist is the connecting link in faith. It binds the present to the time of the crucifixion and resurrection of our Lord.—Bishop Burgess.

Face to Face. (773)

There must have been something wrong in the feelings of John the Beloved when he wrote those beautiful words in 1 John 3:2; "Beloved, now are we the sons of God, and it does not yet appear what we shall be; but we know that, when we shall appear, we shall be like him; for we shall see him as he is." I have often wondered if some glorious vision had been given to John, or if the constant living in touch with his Lord and Saviour had brought about the fullness of faith and vision that he saw and conceived of Jesus as always present with him. Then I have thought that John had gained, out

of his own experience, a knowledge of God and his love that he could never doubt him, and while in the flesh he could not attain to the glory and beauty of God, he was satisfied to become a son and wait the great and glorious transition when Jesus shall come to receive his own, when he would be like him, for he would see him as he is.

There must have come over the disciples something of the same spirit when, in after-years, they looked back upon the scene in Gethsemane. When they would recall the words of Jesus: "Oh, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Let us take our stand with them.—Rev. Thomas W. Barbour.

The Communion. (774)

At the Lord's Table, if anywhere in the world, believers enjoy sweet fellowship one with another. "Amid the solemn silence, there is interchange of sentiment, of affection, of purpose, of expectation. The sacred elements circulate, but there circulates also that of which they are the emblems. (1) As to sentiment, each says to his neighbor, 'I am a Christian;' and the reply is 'So am I.' 'I believe that Jesus Christ is the Son of the living God, the Saviour of the world.' 'And so do I.' (2) As affection, each says, 'I love Christ;' and the reply is, 'So do I.' Each says, 'I love you, for you love Christ, and Christ loves you;' and the reply is, 'My heart is as your heart.' (3) As to purpose, each says, 'I am determined to walk with you in all his ordinances and commandments blameless;' and the reply is, 'I will go with you.' (4) As to expectation, each says, 'I am expecting the Lord's Second Coming. I do this not only in remembrance of him, but till he comes. I am looking for the Saviour from heaven, who shall change this vile body, and fashion it like his own glorious body;' and the reply is, 'I, too, am looking for the blessed hope, the glorious appearing of our Lord Jesus Christ; I, too, am looking for and hastening to the coming of the day of God.'"—Rev. John H. Brown.

Sursum Corda. (775)

In the early Church, a phrase consisting of two Latin words was used to announce to the assembled congregation that public prayer was about to begin. The words were *Sursum corda*—that is, "Lift up your hearts." This invitation suits us well, now that we are seated at the communion table. May the blessed Spirit of God enable us to lift up our hearts to him whose death we are here gathered together to "remember;" and may he make himself known to us in the breaking of bread as the propitiation for our sins, and as our Divine Master and Lord!—Rev. C. Jerdan.

Christ's Love to the End. (776)

"Having loved his own which were in the world, he loved them unto the end." John 13:1.

In these tender and beautiful words is expressed the whole essence of our Lord's life and ministry. They also compose a sweet and comforting monogram of his gospel. They reveal him to us as the Lover of men—as the Everlasting Lover of "his own" believing people. Jesus loves all men: "when he saw the multitudes, he was moved with compassion on

them." But he cherishes a peculiar affection for "his own."

The Love of Christ. (777)

We have come to the communion table today professing our desire to know the knowledge-surpassing love of Christ. God is Love; "and we have known and believed the love that God hath to us." Christ is Love; and his death, which we are now about to commemorate, is the highest and most wonderful expression of his immeasurable love. In this service, therefore, the love of Christ should be the one great subject of our thoughts, and prayers, and praises. His melting love towards us should draw forth ours towards him, and we should gladly acknowledge him as "the chiefest among ten thousand," and the "altogether lovely."

Let us seek to realize in our hearts the blessing which Paul entreats for the Ephesians,—that we, "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." For while it is true that Christ's love surpasses knowledge, it is equally true that it may be known. No one can perfectly explore it, for it is infinite and immeasurable; but we are well able to apprehend it in some measure, through the power of the Holy Spirit. There is room indeed for our continual growth in the knowledge of this love.

1. Think of the love of Christ in its "breadth."
 2. Think of the love of Christ in its "length."
 3. Think of the love of Christ in its "depth."
 4. Think of the love of Christ in its "height."
- J.

The Gospel Festival. (778)

"A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. 25:6.

These words are quite in harmony with the special privileges of a communion season. Isaiah in this prediction looks forward to gospel times. He speaks of the great spiritual banquet which God has provided for the world. His words refer to the blessings of the Christian salvation. These are often set forth in the Bible under the image of a feast.

The place of the festival is "this mountain"—that is, Mount Zion, or the Church of the Lord Jesus Christ. The Founder is "the Lord of hosts"—sovereign, all-sufficient, gracious. The invited guests are "all people"—the whole world of mankind, Gentiles as well as Jews, the masses equally with the classes, "every creature."

Special emphasis, however, seems to be laid upon the viands. There are both meats and drinks; and the Prophet expatiates upon them, suggesting the ideas of abundance, variety, richness, daintiness. Every festival is intended to be not only want-satisfying, but joy-inspiring; and such, in the highest sense, is the design of the gospel feast. This banquet is satisfying; for the solids are the "fat things" of saving truth, and "fat things full of marrow"—the richest dainties of Divine grace. And this banquet is joy-inspiring; for the drink is "wine that maketh glad the heart of man"—wine which has been kept long upon the lees, full-bodied and generous; wine "well-refined," that

is, filtered and clarified from all impure sediment;—referring to the exhilarating joys of the gospel.

We shall first specify some of those truths which are our spiritual food and nourishment; and then refer in a few words to some of the joys which are the exhilaration and rapture of our souls.—C. J.

The Keepsake of Memory. (779)

"Do this in remembrance of Me." He appealed to the natural instinct in the human heart, by which we associate the memory of the loved with some precious keepsake or article that recalls them. The foremost purpose of the rite is to commemorate the death of our Redeemer. Many other thoughts may crowd into our minds when we sit around the communion table. We may recall the time when we were strangers to the blessed hope; we may think of the loved ones who used to sit beside us there; we may think of somebody who has injured us, and whose presence in the company may tempt us to feel wickedly when we ought to be forgiving; we may even be disturbed by cares and worries that should have been left outside of the door. All these thoughts are irreverent intruders, if they conceal the blessed Master. He should be the central, sovereign object on whom every eye is fixed and every heart is fastening. Not Jesus, the living teacher, or miracle-worker, or healer, or consoler; but the dying Redeemer, who endured the agonies of the Cross for our salvation. "Ye do show the Lord's death until he come," as oft as ye partake of this ordinance. With eminent human characters such as Abraham, Moses, David, Mohammed, Luther and others, the least significant thing about them was their dying. In the case of our divine Lord, it was the most significant; it was the culmination of his mission.

Cling to the Crucified. (780)

"Cling to the Crucified!
His death is life to thee;
Life for eternity.
His pains thy pardon seal;
His pains thy bruises heal;
His cross proclaims thy peace,
Bids every sorrow cease.
His blood is all to thee,
It purges thee from sin;
It sets thy spirit free,
It keeps thy conscience clean.
Cling to the Crucified!

Cling to the Crucified!
He is a heart of love,
Full as the hearts above;
Its depths of sympathy
Are all awake for thee;
His countenance is light,
Even in the darkest night.
That love shall never change
The light shall ne'er grow dim;
Charge thou thy faithless heart
To find its all in him.
Cling to the Crucified!"

In taking revenge a man is but even with his enemy; but in passing it over he is superior, for it is a prince's part to pardon.—Bacon.

MISSIONARY SUNDAY

"Lift up your eyes." "Look." "Look on the fields." "Fields, white for the harvest." Missionary Sunday is an obedience to the Master's call. It gives spiritual wideness of vision. It gives Christian enlargement.

On a Sunday late in August or early in September is a most appropriate time to observe Missionary Sunday, making the whole day one for the study of or for addresses or sermons upon missionary facts and themes. One reason for this is that there is nothing more wholesome and inspiring in view of the new year of work in the church than to get the people to take a wide view of Christ's kingdom. With most of us our thoughts too seldom get far beyond ourselves, our immediate relations, or at most our local church or community. Our field of interest is too narrow. Few people see a wide circle beyond themselves. But Christ did not want us to be self-centered or narrow-visioned. One mission he had in the world was to lead us to wideness of vision. He said, "Look not every man on his own things, but every man also on the things of others." Christ meets us as we journey with inward, downcast look, and to each one he says, "Lift up your eyes—and look—look on the fields—white to the harvest." Fields! Great, wide, white fields; Ready to the harvest! And it is our duty and privilege as pastors to help our people to this grace of spiritual far-seeing. And nothing could be better at the entrance upon a new season of church work than to put emphasis on this phase of the interest of the kingdom.

There should be many missionary Sundays observed each year. Home missions, and foreign missions, and city missions, and missions to exceptional populations and other phases of the missionary cause should be presented by pastors frequently, and offerings taken as large and often as possible. Our religion is a missionary religion, and we are recreant to duty, to Christ, to our churches, to the unsaved millions, and to our own selves if we fail of giving emphasis to this cause during all our ministry. It is royal strategy also for building up the home church, for it is to those who freely give rich blessings are given. The liberal soul and the liberal church is "made fat." By giving we enrich ourselves. By interest in missions we create interest in our local work.

Suggestive Texts and Themes. (781)

- Missionary Progress:** Acts 2:1-21.
- Increasing Liberty:** 2 Cor. 8:1-7.
- Steady Growth:** Acts 9:23-31.
- Importance of Missions:** Mic. 4:1-7.
- By-Products of Missions.**
- The Great Permission.**
- The Isles Wait for His Law:** Acts 28:1-10.
- The Coming Triumph of the Cross:** Isa. 11:1-10.
- A City's Need:** Gen. 19:12-25.
- An Old-Time Missionary:** Jonah 3:3-10.
- A Thriving City Mission:** Acts 19:8-12.
- Missionary Essentials at Home and Abroad:** Eph. 6:10-20.
- Missionary Needs and How We May Help to Meet Them:** 2 Cor. 8:1-9.
- Missionary Achievements:** Phil 2:1-16.
- Missions in the Island World:** Isa. 42:10-17.
- A Picture of Idolatry:** Jer. 7:17-20.

- Shamed by Hypocrites:** Matt. 23:13-15.
- Faith Shown by Works:** Jas. 2:14-18.
- Constrained by Love:** 2 Cor. 5:11-15.
- Weakness No Excuse:** 1 Cor. 1:26-31.
- Our Gold for Him:** 1 Chron. 29:3-5.
- The Isles of Christ's Inheritance:** Psa. 2:1-12.
- Turning to God:** Psa. 22:27-31.
- The Kings of the Isles:** Psa. 72:1-11.
- Judging the Nations:** Isa. 2:2-4.
- Returning to Zion:** Isa. 35:5-10.
- The Spirit Outpoured:** Joel 2:28-32.
- Medical Missions:** Matt. 10:7-11.
- Money, Men, Prayers:** Hag. 2:4-9.
- New Missionary Methods.**
- The Missionary Call.**
- Upon What Does the World's Evangelization Depend?** Mark 16:15.
- The Degradation of Image Worship:** Psa. 115:8.
- The Effect of Spurious Christianity:** Jude 4:11-13.
- The Call of the Neglected Continent:** Acts. 16:9.
- What the Law of Love Demands:** 1 John 3:16.
- What Remains to be Done in Mission Lands:** Matt. 9:36-38.
- The Speedy Evangelization of the World.**
- What is Needed?** Rom. 12:1, 2.

The World for Christ. (782)

Isa. 45:12-23.

It has come to be a common watch-word, "The World for Christ." Has it not become so common that it is often used with little thought? What does it mean to cry, "The World for Christ?" What definite things does it signify to you and me?

I. If one should cry, "The World for Wealth!" everyone would have a clear idea what was meant; that there should be no more poverty, that the hungry would be fed, the homeless housed, the naked clothed. And that is one thing that is meant when we say, "The World for Christ!"

II. If one should cry, "The World for Justice!" a clear vision would arise in our minds of a world where the laws are well administered, where no wrongs are done the poor and weak, where penalty is fitted to crime and punishment is given in love and for reformation. But that is another thing that is included in "The World for Christ."

III. If one should cry, "The World for Strength!" you would at once think of powerful muscles, vigorous bodies, bright eyes, ready minds, and the pure hearts that alone make all these possible. But this is only one more thing that is involved in "The World for Christ."

IV. And if one should cry, "The World for Happiness!" there would be no doubt of his meaning. No more secret heartaches. No more open tears. No more heavy burdens. Smiles and laughter bubbling up from all lips and all the time. But this is a sure and immediate result of "The World for Christ."

Never think of missions as a dull, ecclesiastical project. They include in their joyous prospects all bright and happy changes for which this sad old world has waited since the

day of its creation. Are they not worth the dedication of our lives?

Is anything better worth it?

Missionary Heroism. (783)

Marcus Whitman's heroism was shown in that fearfully dangerous pioneer writer's ride across the continent in order to tell the President and Congress about the value of the great Oregon country, which was likely to be alienated from the nation.

William Carey's heroism was shown when he had a salary of \$7,500 a year as a professor of languages in India, but he and his family lived on \$200 a year, giving the rest to missions.

Henry Martyn's heroism was shown by his preaching in India outdoors in the great heat, though he was very sick, and though his words were received with intense opposition.

Adoniram Judson's heroism was shown during his terrible seventeen months' imprisonment in Burma, tortured in many horrible ways, yet maintaining throughout his Christian confidence.

Good Seed of Home Missions. (784)

In the Kentucky mountains, Perry Abbitt, the son of a widow, had the reputation in the neighborhood of being a "powerful bad boy." He had never been subjected to restraint and he delighted in disturbing meetings by firing a revolver and throwing stones. A Sabbath School missionary organized a Sabbath School in that neighborhood and, with considerable tact, engaged Perry to help him keep order among the boys. This bad boy of the neighborhood accepted the responsibility and undertook the job of keeping the rest in order. The boy kept his promise and the school flourished. Three years afterward Perry was one of 21 who made a profession of religion. Soon after, this young man felt called for the ministry, and he is now said to be living in New Mexico and preaching for three churches which he organized. The good seed sown in good ground and properly cultivated will always bring forth a bountiful harvest.

Heroes That Inspire. (785)

While Alexander Duff lay sleeping—he was only a boy at the time—on the bank of a Scottish stream, he dreamed that he saw above him a glorious light, and out of the light came a chariot studded with gems and drawn by horses of fire. Then he heard a voice say, "Come up hither; I have work for thee to do." These words and this dream remained with him all his long life. "He was literally cast like seaweed upon the shores of India. He had already been shipwrecked at the Cape and had lost his valuable library." The only things saved were his Bible and his Psalter. The spirit of the man may be seen from his words: "Having set my hand to the plough, my resolution was peremptorily taken, the Lord helping me, never to look back any more, and never to make a half-hearted work of it. Having chosen missionary labor in India, I gave myself up wholly to it. I united or wedded myself to it in a covenant, the bonds of which should be severed only by death."

Robert Morrison was the apostle of China. Curiously enough he began to study Chinese in

London without dreaming that he would ever have use for it in missionary capacity. Even after he offered himself for the mission field he did not know where he ought to go, but his prayer "that God would station him in that part of the missionary field where the difficulties were the greatest, and, to all human appearance, the most insurmountable." This prayer was answered. China was closed to foreigners, yet to China Morrison went, and he succeeded in giving the people the Bible in their own tongue. One of the expressions that he used often and that fed the flame of his enthusiasm was, "Look up, look up."

Painting Not Enough. (786)

A young artist named Tucker painted the picture of a forlorn woman and child, out in the storm. This picture took such a hold upon him that he laid by palette and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry, and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa.

Painting is not enough. "Go."—H.

Missionary Martyrdom Not Unavailing. (787)

Sometimes the missionary is called to lay down life at his post. But such martyrdom is never unavailing.

In the fall of 1836 Marcus Whitman reached the great Northwest as a missionary in answer to the appeal of the Nez Percés' chief for the "White Man's Book." Land was cleared, timber sawed, a church, homes and school built. To him belongs the honor of opening a wagon road across the Rockies and adding three stars to the American flag. Fearful lest this territory should be lost to his country, he took the famous ride to Washington, covering five long months and a distance of 4,000 miles. On the return trip a company of nearly 900 persons, 200 wagons, and 1,500 cattle accompanied him. After eleven years of faithful labor, Dr. and Mrs. Whitman were massacred during a reign of terror lasting eight days. Of the seventy-two persons at the station only a few escaped to tell the story. Dr. Whitman was the first to fall, a tomahawk doing the deadly work. Recently a U. S. official speaking of the Indians of this region said: "I believe they are the most religious people to be found anywhere—every Sabbath from 1,000 to 1,200 are in their churches."

Heathen Poverty and Your Father's Will. (788)

"Whose fault is it that there are any poor heathen?" A speaker at a recent meeting of the Laymen's Missionary Movement drove this challenging question into the consciences of his Christian hearers: "If your father left in his will an inheritance for you and your brothers, and your brother, being at a distance, could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That's foreign missions. People talk complacently about the 'poor heathen,' Why 'poor?' because the heathen have

not received their share of the inheritance which the Father left us to give them. What shall we do about it?" It is this last question that needs an answer. There is only one thing to do. Have you an inheritance? Is it worth anything to you? Would you part with it and go back to the state of poverty your heathen brother lives in? If then it means anything to you, why should you not find a joy in bringing your brother and his waiting inheritance together? Yes, there is only one thing to do, and that is to take that inheritance to your brother.—H.

Medical Missions. (789)

Livingstone once expressed his ideal as a missionary in these noble words: "I am a missionary, heart and soul. God had an only Son, and he was a missionary, and a physician. A poor, poor imitation of him I am, or wish to be. In this service I hope to live; in it I wish to die."

Methods in Missions. (790)

The missionaries often go out into the open spaces of a city, into the highways and hedges. They attract attention by singing, often with the accompaniment of a baby organ, and when a crowd has collected they preach to them in short, telling sentences. Often at night the magic lantern is used, and pictures of Bible scenes are thrown on the screen and made the basis of the sermon.

Missions in South America. (791)

Sometimes Roman Catholics object to South America's being mentioned among mission lands at all. They do not hesitate, however, to do missionary work in Protestant countries, a fact that should deprive them of all right to object to the presence of Protestant missions in Roman Catholic lands.

South America needs a better type of Christianity than the Church of Rome has given it. The lives of the priests are impure. The people wallow in gross superstition. The Scriptures are proscribed. Over the country rests a shadow of a great darkness instead of the light and liberty that flow from the cross.

South America has its gospel heroes. In recent years a young Dane, Carl Hansen, went bravely in Bolivia to sell Bibles. Again and again he was arrested and his life threatened, but he kept right on his course. He was an expert player of the mouth-organ. He used to stand in the central plaza of town or city and play until a crowd gathered; then he would uncover his basket and sell his Bibles. In one town he was arrested and thrown into prison, basket, Bibles, and all. The prisoners asked him what he was arrested for, and he told them. Then he showed them his stock of Bibles, and they bought all that he had. The young man is now a preacher in Santiago de Chile.—Rev. R. P. Anderson.

Hate Changed to Love. (792)

On Queen Charlotte Islands, south of Alaska, lives a tribe that was once the terror of the territory. Missionaries settled among the Haida, and this Indian people now attend church, and take part in the services. Fifty years ago these people hated the Indians that lived on the continent. Now they love their

former enemies. When the mission buildings at Aliyansk, on the continent, were recently burned, Christian Haida women contributed \$20 out of their extreme poverty, to help to rebuild.

Prayer for Missions. (793)

Thirty years ago the spiritual life in Doshisha, the Christian college of Japan, founded by Neesima, was at a very low ebb. A missionary sent to a score of American colleges and theological seminaries an appeal for prayer. On the evening set for the purpose a revival started in the Doshisha without any direct human influence exerted over the students there, and many conversions resulted.

Money for Missions. (794)

Money is consolidated life. Every dollar represents the time and strength and thought that some one had to put into earning that dollar. Therefore, in giving our money for missions we are really giving our time and strength and thought—our life. We cannot give well unless we spend time and thought upon the matter. We must not give at haphazard or without care. We must know what our income is, whether it is regular or irregular, or we cannot tell whether we are giving much or little in proportion to what God gives us. Therefore, we must keep accounts. We must settle in our minds upon some definite proportion between our income and our gifts to God's work, and one-tenth is a convenient proportion, sanctioned by Scripture, and to be adopted unless we have some conscientious reason for giving less. Our gifts should be made regularly and systematically. They are to be made with joy and eagerness. Indeed, if by setting apart a tenth we keep the Lord's treasury full, it will be a pleasure to dispense from it to the Lord's work. If all Christians, or even the majority of them, should adopt these business-like methods, it would promote the kingdom of God more than anything else that the church could do.

Missions Building Character. (795)

John Williams taught the natives of Raiatea, in the Society Islands, how to build houses, make chairs, tables, sofas, and build boats without nails. He also showed them how to get a healing-plaster out of the coral. But he taught them something to crown all these things—how to build Christ-like lives.

The Field: The Force. (796)

"The field is the world," our Lord declared. "The world is my parish," John Wesley replied. What changes would be wrought if the church of Christ would wake up to the great fundamental truth, that she is designed to be not the field, but the force; "the field is the world."—David McConaughy.

Thirsting for Living Water. (797)

A missionary of Japan tells of a well-educated young soldier who brought him a piece of thorny briar, and said. "I once saw a picture of a head crowned with thorns like this, and I can never forget it. Whenever I have things to bear in the barracks, the thought of that picture helps me. Can you tell me about it, and has it anything to do with your religion?" When the story of Jesus was told him, it

seemed as if his whole soul were thirsting for the Living Water.

The Bible and Missions. (798)

A missionary tells of a man "arrested for burglary in a Christian school. One of the girls, whose room he entered and whose clothing he stole, not losing her presence of mind, asked him to take her New Testament also. He was permitted to keep the book in prison, and the result of his study was that he became a devoted Christian. On his discharge he went to the well-known Home for Discharged Prisoners in Tokyo, founded by Mr. T. Hara, and recommenced life as a carpenter. More than that, he led his former accomplice also to become a Christian."

Reflex Influence of Missions. (799)

General Armstrong founded Hampton Institute upon the same lines as the Hilo Boys' Boarding School of Hawaii, and as the result of his personal observation when he lived in Honolulu as a boy. So we see that American missions on the Hawaiian Islands have influenced the education of the negro and Indian in the United States.

China Giving Way. (800)

The seed was sown long ago; it was in a hard soil; the thrusting out of its roots seemed almost impossible; but it has taken hold, and the great rock of Chinese conservatism is breaking into a thousand pieces.—C. H. Fenn, D. D.

Come Clear Out. (801)

A converted Chinaman, visiting America, was greatly puzzled over the little difference he saw between professing Christians and men of the world. Speaking of the matter, he said: "When the disciples of my country come out from the world, they come clear out." This is what God requires for us—an out-and-out like for Him.

Our Delay. (802)

A. J. Gordon pertinently asked: "If the government of Great Britain can take the census of India within twenty-four hours, how long ought it take to give the Gospel to all of those in India?" Only one female out of every ninety can read or write. Christian wives and mothers, if it takes centuries to gain this percentage among our Indian sisters, how long will it take to gain the one hundred per cent? Now, now is the wonderful opportunity to send the transforming educative love of Christ to our Indian sisters, and bring them to their own.

About Porto Rico. (803)

"Where our flag goes the Bible goes," and where there are both the Bible and the flag, we find the best Christian men and women, and the best Americans.

Over four hundred years ago, when Columbus came to Porto Rico, he desired to make his name Christopher—the Bringer for Christ—significant of his life there. His purpose was so far from realized that, after four centuries, the Spanish turned over to us one school house, while:

"Through the ages the isles have waited
For the gift of the bread of life;
But its stewards have hid it in darkness,
Or wasted and spent it in strife."

The Miracle of Missions. (804)

It is easier to reach the educated Indians in the new India than in the old; because the new life is not hostile to Christian missions. "See me," said a native Christian woman to a Brahman who asked her to prove her religion by a miracle. "See me! I am a low caste woman speaking to you, a Brahman, these wonderful words of life. What greater miracle could you ask?"

Opium Burning. (805)

At a recent opium burning in Peking \$40,000 worth of the drug and accompanying pipes—some of ivory, cloisonne and jade—were destroyed amid the acclamations of officials and foreigners.

Is It Nothing to You? (806)

Is it nothing to you, O ye Christians,
That millions of beings today,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves."
Is it nothing to you, O ye Christians,
Can you say you have naught to do?
Millions in China are dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping and trying to find him,
And although he is ready to save,
Eight hundred precious souls each hour
Sink into Christless graves.
Is it nothing to you, O ye Christians,
Can you say you have naught to do?
Millions in India dying unsaved!
And is it nothing to you?

Is it nothing to you, O ye Christians,
That Africa walks in the night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a broken-hearted race of slaves,
And seven hundred every hour
Sink into Christless graves.
Is it nothing to you, O ye Christians?
Will ye say ye have naught to do?
Millions in Africa dying unsaved,
And is it nothing to you?

A man who practiced law ten years, then took a medical course, and after a medical practice of ten years changed again in time to take a theological course said after a pastorate of ten years, that he had discovered that, on an average, a man would pay 90 cents on the dollar to save his property, 50 cents to save his life and 10 cents to save his soul.—S. S. at Work, N. Y.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. Wm. A. Sunday, D. D., Rev. Robert F. Coyle, D.D., Rev. John Balcom Shaw, D. D.

FEEDING THE FIVE THOUSAND

REV. WILLIAM A. SUNDAY, D. D.

"They need not depart; give ye them to eat."
Matt. 14:16.

There are people who do not believe in miracles, or in the miracles of Jesus. Take the miracles out of the life of Christ, and the historical fabric will fall to pieces!

A minister in Denver recently said that the miracles of the New Testament were more of hindrance than a help. He imagined Jesus talking to about 5,000, and, like many speakers, running over his time limit. The disciples, seeing that night was coming, said: "Master, you have talked these people out of their supper! There is nothing to eat in this desert place. Dismiss them. Let them go into the cities and country around about and get food." He imagines Jesus saying: "We have some lunch, haven't we?" "Yes, but it is not enough to feed this crowd." Oh, well, let us divide up what we have." Then Jesus proceeds to divide his lunch with this vast multitude. But an old Jew, upon seeing what he is doing—dividing his lunch—says: "What is he doing?" Some one says: "He's giving the people something to eat." "Well, he's the first preacher I've ever seen that practiced what he preached!" Shamed by the example, he brought out his lunch basket, and this inspired another Jew, and still another, until the whole crowd of 5,000 brought forth some lunch, and they had a basket supper!

This heretic of a so-called preacher thought such an occurrence more reasonable than the Bible account!

Every attempt to explain the miracles by natural law gets the man that attempts it deeper in the mire than he would have been if he had I want to draw some practical lessons.

taken God's word for it and let it go at that.

I. First—The word is hungry. Jesus, when on earth, stood face to face with the problem of physical hunger, for we read that he was an-hungered, and he walked through the corn-field and plucked ears of corn and ate. As we face the modern world we also face the problem of hunger, as has and will every generation—not only physical hunger, but spiritual hunger.

If one were to believe all the magazine articles in current and religious literature, you would think that the modern world is disgusted and indifferent to the religion of Jesus. I believe exactly the opposite is true!

In no century since the morning stars sang together has there been more real, true hunger for genuine religion than this! The world is not disgusted with religion, but it is disgusted with the worldliness and the rituals and the non-essentials in which we have lost religion!

God was just as disgusted with that sort of thing then as he is today.

1. The world is beginning to realize that religion does not consist in doing a lot of special things, even if branded as religious. But religion consists in doing all things in a special way, as God has commanded.

Whenever the church makes its observances and forms the end, instead of the means to the end, the world will turn its back on the church!

Praying is not an act of devotion! Reading the Bible is not an act of devotion! Going to church or to mass and partaking of communion is not an act of devotion! The actual religion lies not in the prayer, nor the Bible reading, nor the conventions, nor the communion, nor the church attendance, nor the baptism, but in the quality of life which these observances create!

Sometimes a so-called religious observance may become a natural hindrance to religion itself!

A certain family, of decided religious spirit, built a new home. Everything was in place, but a family altar made of choice wood. They were discussing where to put the altar. The mother said: "Put it in the kitchen. There is where I have most of my troubles." The father said: "No, put it in the library. There is where I have my difficulties." Then the son, who was a sort of social snob, said: "Put it in the reception hall, so when people come into our house the first thing they will see will be that altar. That will remind them that this is a home where religion has a large place."

The differences of opinion were so marked that they fell to quarrelling. The father saw that the altar had created a quarrel and was destroying the very spirit which it had intended to engender. He said: "Let's go to the baby and ask her where we will put the altar." The little tot sat before the fireplace. Here eyes looked like two patches of blue torn from the sky. In her hair the sunlight of heaven had caught and was held a fadeless glory. She loved to sit by the fire and imagine strange shapes in the flames. She would say: "There goes a king to battle. Here comes a queen to her wedding. Look at that lion trying to catch that little girl! See that big snake swallowing that little boy!"

They said: "Take this altar, honey, and put it where you think it ought to go." "The fire's nearly out," she said, "let's put it on the fire!" And she threw the altar on the dying embers, and it soon burst into flames. But it made the fragrance of the perfumed wood of the altar float out and fill the kitchen, the library and the reception room, and every nook and corner of the house! But the altar itself had to be destroyed before it fulfilled its mission.

There are a lot of things that must be de-

stroyed before religion will perfume your life!

We are substituting religiousness for righteousness! Our danger is not in the boiling over of the religious caldron, but the danger is the fire will be drawn and the boiling cease altogether.

2. The world is not hungry for a religious theory.

There was a time when people were interested intensely in fine-spun theological theories. You could announce a debate on the forms of baptism and pack any house. The popular preacher was the best theological debater. That day is past. A debate on baptism, predestination or sanctification would not draw a corporal's guard! The average man has not lost interest in the vital truths connected with these topics, but he has lost interest in the type of religion that expands its energy in argument and word-battles.

Religion should relate to life and conduct as well as theory.

3. The world is not hungry for a religion of social service without Christ!

I will go with you in all your social service—in your sociology—in your doctrine of eugenics—and in all and all movements for the good and uplift humanity provided you give Jesus Christ his rightful place in all of these! But when you don't—good night!

II. The church is the only institution divinely authorized to feed the spiritual hunger for him. I want to show you that you're not doing it.

You will notice that Jesus did not feed the multitude. He created the food and asked his disciples to distribute it. Jesus was the Creator—not the waiter—at this banquet. Jesus created salvation in his death on the cross. That is the food that will feed the spiritual hunger of the world! But the task of distributing it is in the hands of his human followers.

Jesus of Nazareth provided salvation and he handed over to us the task of telling the world!

There are many institutions which enter into competition with the church in preaching certain phases of religion, but not in preaching religion itself. I believe in the Associated Charities, and sometimes it preaches charity with stronger emphasis than the church, but the way to heaven is not in a bathtub, clean food and a cup of coffee.

Some organizations talk about justice and square dealing with more vehemence than the church. Some individuals thunder against graft and vice more than the pulpit. Many institutions and organizations preach one or more phases of religion. But—Hallelujah to God—it is to the church that humanity must ever turn for the last word in the problems of human life and the salvation of their soul and their eternal destiny.

People are dissatisfied with philosophy and science and new thought, as panaceas for their heartaches! A perfect pandemonium of the devil has cut loose in those things.

When you have a dead child in your house, you don't want these new-fangled theories. It does not solace the troubles and woes of the world. The only comfort you can find is in the gospel!

Christianity is the only sympathetic religion that ever came into the world. Let your scientific consolation enter a room where the

mother has lost her child. Try your doctrine of the survival of the fittest. Tell her that her child died because it was not worth as much as the other one!

I suppose then that when some godly man dies and some weasel-eyed pug-gut of rummy lives, it was because the last fellow was fitter to live?

And when you have gotten through with your scientific philosophical, psychological, eugenic, social service evolution, protoplasm and fortuitous concurrence of atoms, if she is not bug-house by it, I will go to her, and, after one-half hour of prayer and the reading of the Scripture promises, the tears will be wiped and the house from cellar to garret will be filled with calmness like a California sunset!

There is where I see the triumphs of Christianity!

They want God! They want Jesus! But they don't want your nonsense.

Give them to eat and they needn't chase off after Christian Science and other fol-de-rols that are being foisted upon the world today.

There is no blinking nor dodging the fact that, in drawing the masses to its doors, the church is facing a crisis. That there is a breach between the masses there is no doubt. You take a walk down Fifth avenue, New York. In the districts of wealth and refinement the church spires are a-plenty. They look like cornstalks in a field, they are so thick. But, as you walk eastward toward the river, they grow less and less.

As the population becomes more dense and poor, the church buildings grow less; and the down-town church is a passing proposition. Gradually the older members move to the suburbs, and with the withdrawal of financial support, the support of the down-town church becomes more difficult. In board and trustee meetings of such churches you hear talk like this: "Cut your clothes to fit your cloth—cut down expenses to tally with receipts."

Great God! Is this a cause and a time for retrenchment or advancement? Does a wise general reduce his force in the presence of the enemy?

The fact is that in almost every densely populated section of great American cities church buildings have been sold for enormous prices for commercial purposes, and the money thus gained is taken to the suburbs and used to build gorgeous religious club houses for the privileged few. And they think they have discharged their responsibilities to the masses left behind when they go down once a year a squirt a little rose water over the festering masses of humanity that they left behind. Evidently the birth rate is going on the limited express while the new birth is hoofing it.

III. Need the world turn to other tables than those of the church. I answer, "They need not go away; give ye them to eat." The church has the power to feed this hungry world! It can feed the hungry world by doing what Jesus did when he fed the 5,000—by a wise use of what is on hand, with the blessing and power of God upon it.

Thomas must have said to him: "Why, Jesus, you're crazy. How are you going to feed all these people? You'd better let them go home. About the only food I've seen around are a few sardines and a couple of biscuits a boy's

ma gave him when he started down to hear you preach.

What has the church on hand?

The answer is, it has two things:

1. A set of principles, which, if put into the practical life of the individual, society and business will solve every difficulty and every problem of individual, family, social, city, state or national life. It has truth. The Bible is the word of God and God is God! Jesus is the only begotten Son of God, and salvation is by faith in his atoning blood. And that is the emanation of all truth.

2. It has justice which can make capital and labor shake hands until capital will give labor a square deal, and until labor will give capital a square deal. Strikes will be unknown and people will live in homes and not pig-sty sort of places.

Every economic question can be settled by the golden rule.

3. It has purity, which will purify the sins of society. Men will no longer be false. Pandering will cease. And a "for rent" sign will hang from every brewery, distillery and saloon, and every house of ill-fame.

4. It has a Person, who has the power to create and make powerful in human life every one of these principles. And that Person is Jesus Christ, the Son of God!

Many skeptics have said: "If Christianity will only preach its principles instead of a Person, we will find no fault." But I say to you that, whenever a preacher has preached a set of principles instead of Jesus Christ, that minister will fail.

"Follow me!" has always been a more inspiring summons than "work on this program."

The reason why Christianity stands head and shoulders above all other religions that have ever been offered to the human race is here: Other religions have preached good principles and good things, but they have no Saviour who can take those things and implant them in the human heart and make them grow! All other religions have been built around principles, but the Christian religion is built around a Saviour! Every other religion on earth is a religion you must keep. The Christian religion keeps you and presents you faultless before the throne. So why not feed the world instead of offering substitutes?

"In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime!"

"Give ye them to eat," that's all.

The Friendship of Jesus: Communion Sermon

Rev. Robert F. Coyle, D. D.

Text: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." John 15:14, 15.

Friendship is indispensable. It is necessity of our human nature. Occasionally you will find a hermit, or an anchorite, with such an abnormal twist in his makeup that he can do without it; but such exceptions are exceedingly rare. Every wholesome and rightly constituted human being needs the touch and uplift and inspiration of social sympathy. Jesus, our Saviour, did. He had his inner circle of friends. His Peter, and James and John, with whom he loved to go apart sometimes for special companionship and communion. He had also the pleasant home at Bethany, where, in closest intimacy with Lazarus and his two sisters, he spent many a restful hour.

Who of us has not ready Tennyson's "In Memoriam," in which he sings in verse that will never die, his love for his lost Arthur. It was like the love that knit the hearts of David and Jonathan together. Not the least element in the greatness of that great poem is the faithfulness with which it expresses the longings and outreachings of our human nature.

We are so made that we must have someone to whom we can tell our trouble, and with whom we can share our joys; someone to whom we can commit our secrets, and open our hearts; someone to whom we can go in the dark and cloudy day for counsel and sunshine; someone of kind and congenial spirit to tell us of our faults in an accent of love, and to commend without flattery whatever in

us is praiseworthy; someone we can trust absolutely, and who will not yield, like a tottering fence, or a bowing wall, when we lean upon him. If we have such a friend as that, our greatest darkness will have light, our blackest day a sun. Consider a few of the characteristics of a true friend.

I. He is always accessible. You will never find "No admission" written upon his door. For you, at least, his latch string is always out; his heart and his home is always open. He does not keep you waiting in the ante-room or shivering in the vestibule, but welcomes you at once to his fireside and his love. If he stands you off, if he is cold and ceremonious about receiving you, it is evidence enough that he is not your friend. Friendship means always the most steady and warm, and unrestrained intimacy.

II. The true friend is sympathetic. When he comes into your presence he immediately catches your key. Your sorrow makes him sad; your joy gives a keener note to his rejoicing. By the quick instinct of his noble heart he puts himself in your place and feels what you feel.

III. A true friend always construes you favorably. His judgments are never harsh. Instead of looking at your faults and failures and shortcomings, he looks at your good qualities, and puts the emphasis upon them. He always sees what is best in you, and, even when you are undeniably wrong, his love is inventive, and seeks to find excuses and mitigating circumstances. He is compassionate and forgiving, overflowing with mercy.

IV. A true friend will make sacrifices on your behalf. He will put himself out to help you up the hill, and forego his own comfort to promote yours. The man who is not willing

to aid you in time of trouble, and when the road is rough; the man who is too selfish to give you a lift when you are down, or to hold you up when your feet are slipping, or to hasten to your help when you are struggling in the breakers—is not your friend at all, whatever he may say to the contrary. For his friend, David, Jonathan sacrificed a throne, sacrificed the good will of his royal father, sacrificed the comforts and luxuries of the royal palace, became a fugitive in the forest of Ziph, exposed himself to hardship and danger, and even death itself. It is of the very essence of true friendship to forget itself for the welfare of another. It cannot exist in a heart that is selfish and self-centered.

V. But perhaps the most conspicuous element of all is constancy. A true friend remains the same, no matter how the wind may blow. No reverses of fortune can shake him off. Some people are like the birds that sing about our doors and at our windows in the bright spring days and during the beautiful summer weather; but when the frost appears, and the snow begins to fall, they leave us for a warmer clime. For my part, I like the friend that stays with me in the winter, when the trees are bare, when the cold is sharp and piercing, and when the north wind of adversity cuts like a knife. As long as there is wheat in the barn the mice will be plentiful enough; but once let the bins be empty, and, behold! the mice are missing. A good deal of this world's friendship is like that. It stays with us as long as there is something to be gained, but turns its back in the hour of misfortune. It dances attendance upon us when the sky is bright, but flees away when the clouds gather.

It is but another name for falsehood and hypocrisy. A true friend is one whose grasp tightens when things go against me; who will cling to me when I am down; whose heart will know no coldness when circumstances compel me to wear the shabby coat; who will share with me my reverses, and partake of my woes. No other friendship is worthy of the name.

Give me the friend that comes the closest when my need is greatest; the friend that stands by me in every hour of trouble; that nestles up to me when the world frowns; that will not pass by on the other side when I lie stripped and beaten and wounded on the road, but will pour in oil and wine, and lift me up, and carry me to the inn, and care for me with loving and tender hands. He will last; he will wear; and his friendship will never be so sweet, so strong and genuine, as when my bruised and blistered feet walk down life's valley road. To have such a friend as that is better than gold—better far than all the world's cheap applause.

VI. Now, in outlining these qualities of the true friend, you observe I have simply been describing our Blessed Saviour. My only purpose has been that you might see him; and whom else do we want to see at such a service as this? Take these qualities upon which I have touched, and see how beautifully they apply to him. He is always accessible, open to every cry of pain and need; no matter how sinful, no matter how guilty and vile we may be.

And as for his sympathy; it is too wonderful, too boundless, too infinite for our poor minds

to grasp. Suffice it to say, that as a friend who sticketh closer than a brother, he is all compassion; so sensitive to human pain and woe, and joy, that he weeps with those who weep, and rejoices with those who rejoice.

Moreover, he too, always sees what is best in men, and appeals to that. As to his willingness to pardon, why should I trouble you with a single word, when we hear him saying to those who nailed him to the cross, "Father, forgive them, for they know not what they do!" As a proof of his infinite unselfishness, of the boundless self-sacrifice which he was called to make, I point you to the old, old cross. While we thank God for his constancy, the same yesterday, to-day, and forever, we have our moods; we change; we vary; now we are this, and now that! but Jesus Christ is unchangeable, always the same, without variableness or shadow of turning.

How sweet his words are as we read them in this beautiful text; and as we come to do this in remembrance of him, let us think of the exceeding honor that has been conferred upon us in calling us his friends. And how shall we dare to look up to his face, and call ourselves his friends, if we turn coldly and unsympathetically away from his table this morning.

They Seek For the Christ.

A missionary among the Indians relates this incident: Some years ago an Indian stood at his door, and, as he opened the door, knelt at his feet. Of course he bade him not kneel. But the Indian said: "My father, I only knelt because my heart is warm to a man that pities the red man. I am a wild man. My home is five hundred miles from here. My father told me of the Great Spirit, and I have often gone out into the woods and tried to talk to him." Then he said, so sadly, as he looked in the minister's face: "You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one say that you had brought the red man a story of the Son of the Great Spirit." That man sat as a child, and he heard the story of the love of Jesus. When they met again he looked into his friend's face and said, as he laid his hand on his heart, "It is not dark; it laughs all the while."

"We seldom appreciate happiness until we reach the point where we speak of it in the past tense."

If God writes "Opportunity" on one side of open doors, he writes "Responsibility" on the other.—Gracey.

A CHRISTIANS COMMITMENT.

(Continued from page 664)

the violation of this rule that he attributed the failure of Joseph II. The first step into a happy, victorious, holy life is the full commitment of one's self to God. Unless that be taken all is lost at the start. But take that, give yourself unwithholdingly to the Lord, and committing to him your way, your work, your religious experience, your very life will be not easy only, but natural and spontaneous, and your life shall be both the happiest and the holiest life.

A CHRISTIANS' COMMITMENT

REV. JOHN BALCOM SHAW, D. D.

Text: "Unto God would I commit my cause."
Job 5:18.

Lyman Beecher, the father of Henry Ward, once said that he did not get on at all well in life until he had made up his mind to let God run the world, which was his original way of saying that his life had no comfort or strength till he had handed it over in perfect trust to God. It is to this point that Eliphaz is here trying to bring his friend Job. And it is to this point to which I wish I might bring each one of you. "And unto God would I commit my cause"—that is easier to say than to do. It may be a man's earnest purpose without ever becoming his actual performance. In our emotional moments we sing with emphasis and feeling,

"Thy way, not mine, O Lord,"

but when the test comes and God's ways lead up some sharp hill or down into some dark valley, we stop our singing and the prayer not only dies upon our lips, but flies out of our hearts. We want God to guide us, but we insist upon surveying the road ourselves.

"I loved to choose and see my path."

How true to nature that is—Cardinal Newman understood the human heart. It is a long, long step from that to the lines which follow:

"But now lead Thou on—

I do not ask to see the distant scene,

One step enough for me."

I know of no better statement than that made by Joseph Cook. "The truly religious man is one who has exchanged eyes with God." He has given God his eyes and in return God has given him his.

Job finally got so far as this and there were various forces that helped him forward to it. Reasoning, such reasoning as this, pushed him a little way. God's schooling gave him a great shove on, but the last stage of the distance was covered by the leap of his will. When Job, disciplined and counseled till he was serious and humble and desperate, yes, and determined, resolved to submit his life to God and commit his life to God, his will sprang ahead and landed him at the high elevation where he could say, "Thought he slay me, yet will I trust him."

Would that we could all take a leap like that! Experience has carried us as far as it can. We might reason on for a century more, our best friends might pile precept upon precept, but all would not take us a foot farther ahead than we are now. All that is wanting is some such command upon ourselves, and some such committal of ourselves, as marked Job's course at the last.

You will find the necessary key in this word "commit." "Roll it over" is its meaning. Not lift it up to God; that required more strength than Job possessed. Not "drop it down on God"; there would be too much of good ridance in that. But roll it over on God. He could manage to do that and that would place it where it belonged. If his life were freely and fully put over into the hands of God, he could thereafter disclaim all responsibility for it. The responsibility then would be God's, not his.

Huxley once averred that he would willingly deliver himself over to a power that would agree to be responsible for his moral life, and Henry Drummond replied to him, accepting his challenge, saying it was just what Christ invited men to do. He was right. God wants no man to carry the responsibility for his own life. That is usurpation and assumption in God's sight. One day a friend in driving along a country road asked a poor woman who was trudging on with a heavy basket, if she would not like to ride. "Thank you," she said and got in. But she still held the basket. "Put your basket down, good woman," said my friend, "you will not get any rest that way. Let the horse carry it for you." "Commit to me the burden of your life," says our Heavenly Father, and we shall get no relief until we cease carrying it ourselves.

Eliphaz' word is an exclusive one. "Would I commit my cause?" That is a multim in parvo. Other Bible leaders divide it up and speak of rolling the several constituent parts of the burden over on God.

1. The Psalmist enjoins us to commit our way unto the Lord. "Commit thy way unto the Lord. Trust also in him, and he shall bring it to pass." (Ps. 37:5.) A man's way is the course he takes, the direction he follows, the path he travels. Wise engineer of life is he who puts the responsibility for the road's survey on God. Poor work can he make of it himself with his limited sight and defective instruments. God has facilities for this task which man does not possess and can not acquire, and he is willing to assume the task. The men who take the shortest, surest, safest, sunniest road through life's country are those who have rolled this responsibility on God. Robert E. Speer, writing upon Henry Clay Trumbull, just after his death, tells of the decision of the great editor to leave Hartford and begin a new venture in Philadelphia, and quotes his remark to his wife after the decision had finally been made: "Alice," he said, "I am certain of one thing, that God has made it plain that he wanted me to do this. Whether I am to personally gain or lose by the move, I don't know. God does, and the result I am glad to leave with him." God took the responsibility, and you know how Dr. Trumbull's influence was doubled and tripled thereby. How many men and women and children in this house of prayer today are over on God—what shall they be or not be and what they shall have or not have?

II. Solomon gives the same advice about another part of the burden: "Commit thy works unto the Lord," is his exhortation and to it he attaches the promise, "and thy thoughts shall be established" (Prov. 16:3.) "Thy works." What are these? One's undertakings. And these include his business, his investments, his religious activities, and the entire achieving side of his life. That word of Solomon is for some one here today, I am confident. The man who is making changes in his business; the young man who is working for a better position; the young woman who is out of work; church men who are questioning

whether they are doing for the Kingdom just what God asks and expects of them. Roll it all over to God, says the wisest of counselors. Pray about it. Commit it in prayer unto God. Do what God indicates and leave the results with him. If you will, my friend, you may not do just what you would best like to do, but you will do what God would like you to do, and which is the better, which in the end will count for the more, which will be the surest of God's well-done at the last?

Every Christian here ought to do tonight what Horace Bushnell did toward the close of his college life, and in doing which made his life count as otherwise it could never have counted. Going to his room to grapple with the question as to whether his life should be self-controlled or God-controlled, he flung himself upon the bed and cried: "Lord, I am thine. I am willing to follow Thee along the line where I have the most light." The light was not long in coming and it was for him the light that never failed.

III. And Peter is here with his contribution. It is our religious experience which he wishes us to hand over to God. "Wherefore * * * let them commit the keeping of their souls to him in well doing as unto a faithful creator." What a piece of advice is that! And how much needed. No one knows as does a minister how many people worry about their religious lives. Here is one who is afraid she has not been born again. Here is another who sometimes thinks he has committed the unpardonable sin. And still another who wonders why he hasn't the endurance or power or greater joy in believing. If there is any part of the burden of life which God alone can carry, it is this. Never forget that he is more concerned about your religious life than you could ever be. Give your care to meeting the conditions and leave the results with him. Peter's word for commit is different from Job's or David's or Solomon's. It is "lay along side of." Take your religious experience and lay it along side of God, and the argument he uses is that he is a faithful Creator. He built your soul and will not be untrue to it, if you will only let him have his way with it. Maurice used to say that Carlyle believed in a God that left off governing the world when Oliver Cromwell died. That is, he was content to have God rule the world only in his way. Do not many Christians feel that way about their religious experiences? If they can only have a feeling they like, or attain an experience they set up as standard, it is all right, but all else is wrong. I beseech you, Christian people, commit the keeping of your souls, the spiritual as well as the physical side of your lives, this day unto him as a faithful Creator.

IV. David comes forward with another recommendation upon the subject. He has told us to commit our way unto the Lord. He now turns aside and commits his spirit unto God. (Ps. 31:50.) "Into thy hand I commit my spirit," adding the reason: "Thou hast redeemed me, O Lord of Truth."

Perhaps nothing bothers serious people more as they look into "the future all unknown" than the thought of the possible ravages death may make. Which of their friends may they have to give up? Will they themselves be living a year hence? The best way to fore-

stall all the vicissitudes that Death may or may not project is to put the matter of death as well as life over into God's keeping. David's word here for commit will be found helpful. It is "to give in charge." "Into thy charge I give my spirit." If thou shalt keep it here in the body another year, that will be well. If thou shalt send my death angel to convey it to Thee, that will also be well. My spirit is Thine. So are the spirits of my loved ones. I will not hand over to Thee all else and claim the right to these myself. Here is as true and fine a sentence as I have seen lately. It is worthy to be made one's motto: "The first duty of a Christian is not to do good, nor yet even to be good, but it is to be sure that God is good." When David could sing: "Thou hast redeemed me, O Lord of Truth," he was sure that God would be good and he did not fear to hand over to him the question of life and death. And you won't when you get to that point.

A prayer which some parents are teaching their children would be a good prayer for all of us to live to-day:

"Into Thy loving care,
 Into Thy keeping,
 Thou who art everywhere,
 Take us while sleeping.
 Let Thine almighty arm
 Closely enfold us.
 Nothing can hurt or harm
 Whilst Thou dost hold us;
 Through all the quiet night
 Thy watch be given,
 Bring us to morning light,
 Here or in Heaven."

V. Has Jesus no word for us on the subject? The best word yet. He speaks it through one of his disciples, Peter. (1 Peter 2:23) "Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Job committed his cause unto God, the Psalmist his way, Solomon his works, Peter his experience, David his spirit; Jesus committed himself, not his body alone, but body, soul and spirit, and did it over and over again. Here is the answer to the question: "Can a Christian consecrate himself more than once unto God?" Peter says, whenever Jesus suffered, he committed himself to God. And the way the act itself is described is worth knowing: "Give himself over," is the way Peter represents it. As an arrested man gives himself up to the officer of the law; as a patient puts himself into the hands of the surgeon; as a passenger places himself in the care of the steamship company; as a driver gives himself over to the horse's instinct when the night is so dark he cannot see for himself, so Jesus committed himself to him who judgeth righteously.

And doing that, the initial, inclusive thing, he was able to do all that the others did. His way was God's way. His work God's work. His religious life God's life in his soul. His spirit, God's spirit. He was God himself on earth.

Begin where Jesus began, my friends, and you will come out where Jesus did. Frederick the Great declared it to be the golden rule of military strategy not to take the second step before you had taken the first and it was to

(Continued on page 662)

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

Dr. Charles W. Gordon ("Ralph Connor") is on his way with the Canadian contingent to the battle front as chaplain.

The Salvation Army in the United States reports that it conducted last year 197,099 indoor and 150,055 open-air meetings, with 44,830 conversions. It has 92 workmen's hotels, accommodating 6,890 persons; 118 industrial homes, with accommodations for 3,041; and 28 rescue and maternity homes, capable of caring for 839. —Christian Advocate, Nashville.

Universal suffrage has been granted in Denmark. It not only gives every woman a right to vote, but also to hold office, and it abolishes property qualifications, thus taking off all limitations to the male vote also. For the present the minimum voting age is fixed at 29, but it will be progressively lowered to 25. This puts practically all of Scandinavia and Finland under universal suffrage, and it is worth while noting that the same nations are rapidly becoming prohibition territory. —Christian Evangelist.

The department of commerce, which has been developing the manufacture of dyestuffs in the United States since the war cut off German trade, reports considerable progress, with prospects that a score of American firms soon will be supplying the demands of the textile industry for colors. —Continent.

TEMPERANCE.

Alcohol Banished from Iceland.

"Te Deum" is being sung in Iceland over the mighty moral victory in the Anti-Drink Campaign through the Prohibition law which was passed in the Althing, or Parliament, on September 10, 1913, and was brought into force on January 1st, this year. Now, no intoxicating liquors may be sold in Iceland unless prescribed by a qualified medical man. This great and grand victory has not been won in a day; it has been a battle of 70 years' standing. The year 1842 marked the first stand taken. The ablest scholars, students, and young men of that period were, almost without exception, going to the moles and the bats through the abuse of alcohol. The common people, too, followed hard after their example, and morality had reached an awful pitch. Awakening to the fact that the little nation was going headlong to ruin, a few of the students in Copenhagen University and Reykjavik Higher Grade Latin School joined hands, resolving to abstain from drink and encouraged others "to go and do likewise." —Missionary Review of the World.

That the anti-liquor movement means something more to the college world than an occasion for noise, oratory and spasmodic enthusiasm is made clear by a June bulletin of the Intercollegiate Prohibition Association, in which it is shown that some 2,000 students and professors in the last five months have pledged more than \$50,000 for the work of that association during the next five years. When it is recalled that these donors are for the most part the poorer students, and the ones who are working their way through school, that they are already giving to missions and to other causes, and that this new giving means actual sacrifice in many cases, then the true significance is ever clearer. Surely these college men and women mean business. —Christian Evangelist.

Rev. Harry F. Burns in The Advance gives the following interesting account of the beginning of the fight against the saloon in Wisconsin:

Wisconsin has organized a plan of attack upon the saloons that should become more and more popular until the last saloon in America has been eliminated.

It is acknowledged everywhere that owing to the large foreign population, Wisconsin will be one of the last states to become prohibition territory. Before any prohibitory law can be passed and enforced in Wisconsin, a continuous and effective program of educating public opinion must be followed. * * * To Rev. Henry Stauffer, who was, until a few months ago, pastor of the First Congregational Church in Menasha, Wis., belongs the credit of instituting a method of community education on this subject which gives great promise. * * * Taking advantage of the present insistent demand for efficiency in every activity, Mr. Stauffer calls his educational campaign "The Efficiency Institute." His slogan which appears everywhere is: "Total Abstinence First—Efficiency and Safety Follow."

Mr. Stauffer began this work in Appleton in January. For six weeks bulletins showing in graphic manner the effect of alcoholic beverages upon health, physical and mental efficiency; its relation to poverty, pauperism, crime, child misery, insanity, disease and mortality were posted throughout the factories of the city, upon the bulletin boards of the churches, and in every available public place. These posters attracted great attention and started the community to discussing their declaration that "alcohol is a poison." At the same time the local papers were giving very generous space to articles written by Mr. Stauffer and endorsed by a committee of physicians in the city. By this method Mr. Stauffer brought the issue clearly and forcibly to the attention of the entire city. This was continued for six weeks, then came a three days' program of addresses and stereopticon lectures presenting the same truth. These meetings were popular in nature. Afternoon meetings were for school children, who attended in large numbers. One evening was called "Industrial Night," when 2,000 workers of the city with their families were present. The doctors of the city not only supported but led in the movement. One of them made an address, "The Verdict of Modern Science Upon the Use of Alcohol," and all of them endorsed a resolution passed by the neurologists of America, declaring alcohol to be a poison.

This campaign and institute made a profound impression upon the city. Scores of men are known to have given up drink as the result. But the community was so stirred that leading men came together voluntarily and have organized to continue its work until public opinion comes to the place where it will demand the overthrow of the saloon. * * * The men who are behind the movement are determined that in spite of the great prejudice against it among the foreign-speaking peoples, it shall be continued until the light breaks forth in the darkness and the cities of the Fox River Valley have developed a conscience upon this subject which will send the liquor business to the bottom. This sort of submarine attack may yet prove to be the most effective means of destroying the saloon, the great enemy of our humanity.

King Alcohol on the Run.

A report of the federal treasury department indicates the internal revenue collections on spirits are decreasing at the rate of about \$1,250,000 a month, despite a high war tax paid by wines as a result of the emergency war tax law enacted by the last Congress. The total revenues from taxes on spirits from July, 1914, to May 1, 1915, were \$121,800,000, as against \$135,500,000 during the same period a year before, a decrease during the ten months of almost \$14,000,000. The revenue returns also indicated a decrease in the use of tobacco, the collections from July 1, 1914, to May 1, 1915, being \$65,653,000, or more than \$1,000,000 less than the same period in the previous year. —Continent.

Suspicious of Brewery Assets.

Persons "on the inside," who say they know, declare that the reason why the federal reserve bank for the district west of the Alleghenies went to Cleveland instead of Cincinnati was because the local Cincinnati banks were found carrying among their assets great quantities of brewery and distillery securities. The federal reserve board was wise enough about the present trend of thing to consider such securities mighty insecure, and they didn't dare build any portion of their national currency structure on that sort of corner stone. Cincinnati has always stood for whiskey on business arguments; it may soon wake up to the idea that the business argument really runs the other way.—Continent.

At the national convention of the Brotherhood of Locomotive Engineers held recently in Cleveland, that body unanimously passed a resolution favoring prohibition of the liquor traffic in the United States.

How we Dump Valuable Soil into the Sea.

In the current issue of Farm and Fireside, the national farm paper published at Springfield, O., a contributor writing under the title "Dumping Soil Into the Sea," tells how middle west farms lose eleven tons of earth a second. Following is an extract from what this writer reports:

"Eleven tons of soil is carried into the Gulf of Mexico every second by the Mississippi River from its immense drainage district. This material amounts to 346 million tons every year, and is equal to the surface soil, 6 2-3 inches deep, of 346,000 acres."

"A State Manager Next!" This is the suggestion of the Seattle Municipal News. In arguing for this move, attention is called to the fact that over a century ago Benjamin Thomson, later known as Count Rumford, was the state manager of Bavaria. The editor, in referring to this fact, says: "When we replace our political governors with state managers selected for fitness, is it not possible that we shall look back to the work of this son of Massachusetts, born twenty-two years before the battle of Lexington, and say that though his public career was abroad he was our first state manager?"—The Living Church.

The voters of Dunkirk, New York, have defeated a proposition to adopt the city manager form of government. On asking a local observer as to the reasons for this, he wrote as follows:

- "1. Socialists.
- "2. Hyphenated Americans.
- "3. Apathy."

This is submitted without further comment.—The Living Church.

GENERAL.

The Japanese Embassy in Washington made public recently the text of the order of the Japanese government of Korea barring all religious education from schools in Korea. A period of ten years is given, however, for the schools to conform to the new conditions; and no exception is made in favor of Shintoism, the national religion.

One reason for this order, as given by the government of Korea, is that the experience of the United States and France has demonstrated the wisdom of separating education and religion. If the order stands without modifications, it will, of course, seriously cripple the missionary enterprises of the churches in Korea.—Christian Advocate, Nashville.

Catholic View of the Y. M. C. A.

A writer in New York Freeman's Journal, a Roman Catholic newspaper, gave recently an extended interview with L. Wilbur Messer, general secretary of the Y. M. C. A. of Chicago. The remarks with which the writer followed his interview with Mr. Messer, especially in reference to "the aid of the true faith and the power of the sacraments," and the "crime of compromising with any other form of belief whatever," are significant. I beg leave to quote:

"The phrase, 'personal attention,' strikes a dominant note in the present-day work of the Y. M. C. A. The great watchword of secretaries and workers is personal service. It is their prac-

tice to have an interview from time to time with every young man in the Y. M. C. A., to discuss his religious state and needs, and to give him direction which will guide him into a closer union with his church and a greater personal love of Christ. That these efforts are in the main well meant and zealously conducted one can not doubt. If the personal workers in the Y. M. C. A. had the aid of the true faith and the power of the sacraments, they could get far toward re-Christianizing the nation. As it is, armed only with their Bible and appealing to the young men to lead a clean life and to love Christ, the Saviour, they do great and unquestionable good among the non-Catholic population.

"Whether they benefit the Catholic young man, we shall leave the reader, for the present, to judge for himself, only remarking that the Catholic church, of all religions, alone admits of no compromise. Her absolute certainty of faith and the clearness of her doctrine which she has received from apostolic tradition, and safeguards by the help of the Holy Ghost, makes it a crime for any of her sons to trifle with the certainty of his faith or to compromise with any other form of belief whatever. Therefore anything which tends to lessen the single loyalty of a Catholic to the Catholic religion, or to persuade him that one religion is as good as another, is a huge misfortune, no matter what material or social goods go along with it."—W. P. White, in The Continent.

Argentina, Brazil and Chile have signed in Buenos Aires a treaty between the three states modeled on the Bryan plan for the investigation and arbitration of future differences. The treaty is the result of a mission undertaken by Dr. Lauro Muller, foreign minister of the Brazilian republic, but it no doubt was made possible also by the efforts of Dr. Wencelao Braz, the recently elected president of Brazil, who is credited with a superior adeptness in western diplomatic methods and ideals which he displayed as vice president under his predecessor as president, Iarchal De Fonseca. The treaty is looked on by Washington with considerable pleasure and apparently is not contemplated by other nations of South America with any fear for their national safety, since the pact is not the product of militarist or aggressive policies of men.—Continent.

Some of the active women connected with the suffrage movement in Philadelphia, feeling that they should know more about public questions, have organized a series of Monday conferences on legislation, in the conduct of which they will have the co-operation of such organizations as the College Club, the Civic Club, the Home and School League, and the New Century Club. Among the questions to be considered at these conferences during the month of February are: state aid to charities, care of the insane and feeble-minded, and prison reform. Among the questions to be considered during the coming months are: the city child, the city home, public charities and correction, and city government.

This affords a striking illustration of how women can inform themselves concerning the questions of various kinds, federal, state, and city, that are before the legislatures for determination.—The Living Church.

Missionaries and merchants, foreigners and citizens, in Japan and America, who are interested in furthering peace between the two nations, recognize the value of such embassies as that of Dr. Shailer Mathews and Dr. Sidney Gulick to Japan this year. They went out as representatives of the American Christians sent under the auspices of the Federal Council of Churches of Christ in America.

Dr. Mathews made about one hundred addresses in a dozen of Japan's leading cities and was accompanied usually by Dr. Gulick, who, as a former missionary, was at home before a Japanese audience. Interviews were accorded them with government officials from Premier Okuma down to local mayors and councilmen, with editors, lawyers, bankers, preachers and plain citizens. The Missionary Conference of Central Japan voiced the universal sentiment in its formal vote requesting Drs. Mathews and Gulick "to use their influence with the Federal Council of Churches of Christ in America to

send, whenever feasible, a second commission to continue the timely work so well begun by this its first commission."

The Commercial Commission from China now visiting the United States with a view to fostering closer commercial relationship between the two great republics, is also cementing friendship. The Chinese secretary declared that they favor not only an "open-door" policy, but an "open-heart" policy as well. Such a policy, if honestly followed, would be in harmony with the Spirit of Christ, and would develop friendship between the nations.—Missionary Review of the World.

In the Census Bureau's bulletin the grand total wealth of the United States is figured at \$187,739,000,000. The bulletin shows that the average of property-holding for the individual is now six times that of 1850. At that time the average per capita wealth was \$308. At present it is calculated that the per capita average is \$1,965. The largest average of per capita wealth, \$4,865, is found in the state of Nevada. In aggregate property New York heads the list of states with \$25,011,000,000. Illinois and Pennsylvania follow in order. An estimate of comparative wealth for the nations shows that the United States stands first, with nearly \$80,000,000,000 more than Great Britain.—Congregationalist.

F. D. Acland, the Financial Secretary to the Treasury, speaking at a meeting in London, estimated the cost of war to England at \$150 a second.

This means an expenditure of \$12,960,000 a day. Lloyd George's recent estimate was \$10,500,000.

The American Bible Society last year issued 6,388,777 volumes. A new translation of the whole Bible into Portuguese, for use in Brazil, has been completed. The translations into Spanish, Chinese and Japanese are being revised.

Dr. F. E. Hoskins, Presbyterian missionary at Bierut, Syria, finished his work on the Reference Bible in Arabic on May 8, the ninety-ninth anniversary of the founding of the American Bible Society. He has been working upon it for the past eight years.

The World's Sunday School Association still expresses its intention to hold the eighth World's Convention in Tokyo, Japan, in October, 1916.

THE ELLEN WILSON MEMORIAL.

In honor of the late Mrs. Ellen Wilson, wife of President Woodrow Wilson, a band of Southern women, who knew of her deep interest in the mountain people of the southern states and her untiring efforts to secure for them better educational and religious advantages, have undertaken to perpetuate this work which was so close to Mrs. Wilson's heart through a fund to be known as "The Ellen Wilson Fund for the Christian Education of Mountain Youth."

The administration of this fund will give an opportunity to all who wish to aid the worthy cause of Christian education for boys and girls of the Southern mountains at the same time to pay a tribute to a noble woman who knew these mountain people and who at the time of her death was helping many deserving ones and giving encouragement to teachers who were suffering hardships to carry on the work.

NATIONAL MISSIONARY CAMPAIGN LAYMEN'S MISSIONARY MOVEMENT 1915-1916

CONVENTION SCHEDULE.

The dates starred (*) are Sundays.

Chicago, Ill.	Oct. 14-17*
Buffalo, N. Y.	" 17-20
Detroit, Mich.	" 20-22, 24*
Pueblo, Colo.	" 24-27
Pittsburgh, Pa.	" 24-27
Denver, Colo.	" 27-29, 31*
Topeka, Kansas	" 31-Nov. 3
Wichita, Kans.	Nov. 3-5, 7*
Baltimore, Md.	" 3-5, 7*
Philadelphia, Pa.	" 7-10
Mitchell, S. Dak.	" 7-10
Milwaukee, Wis.	" 10-12, 14*
Portland, Me.	" 10-12, 14*

Boston, Mass.	" *14-17
Cincinnati, Ohio.	" *14-17
Wheeling, W. Va.	" *28-Dec. 1
Waterbury, Conn.	" *28-Dec. 1
Manchester, N. H.	Dec. 1-3, 5*
St. Louis, Mo.	" 1-3, 5*
Cleveland, Ohio.	" *5-8
Albany, N. Y.	" *5-8
Toledo, Ohio.	" 8-10, 12*
Houston, Texas.	Jan. 19-21, 23*
Duluth, Minn.	" 19-21, 23*
New Orleans, La.	" *23-26
Minneapolis, Minn.	" *23-26
St. Paul, Minn.	" *23-26
Rochester, N. Y.	" *23-26
Jackson, Miss.	" 26-28, 30*
Fargo, N. Dak.	" 26-28, 30*
Reading, Pa.	" 26-28, 30*
Wilmington, Del.	" *30-Feb. 2
Billings, Mont.	" *30-Feb. 2
Birmingham, Ala.	" 31-Feb. 2
Atlanta, Ga.	Feb. 2-4, 6*
Butte, Mont.	" 2-4, 6*
Newark, N. J.	" 2-4, 6*
Spokane, Wash.	" *6-9
Columbia, S. C.	" *6-9
Seattle, Wash.	" 9-11, 13*
Dayton, Ohio.	" 9-11, 13*
Tacoma, Wash.	" 9-11, 13*
Greensboro, N. C.	" 9-11, 13*
Portland, Ore.	" *13-16
Davenport, Iowa.	" *13-16
Richmond, Va.	" 15-17
Sacramento, Cal.	" 16-18, 20*
Kansas City, Mo.	" 16-18, 20*
Lexington, Ky.	" *20-23
San Francisco, Cal.	" *20-23
Des Moines, Iowa.	" *20-23
Nashville, Tenn.	" 23-25, 27*
Fresno, Cal.	" 23-25, 27*
Decatur, Ill.	" 23-25, 27*
Los Angeles, Cal.	" *27-Mar. 1
Indianapolis, Ind.	" *27-Mar. 1
Memphis, Tenn.	" *27-Mar. 1
Little Rock, Ark.	Mar. 1-3, 5*
San Diego, Cal.	" 1-3, 5*
Columbus, Ohio.	" 1-3, 5*
El Paso, Texas.	" *5-8
Oklahoma, Okla.	" *5-8
Ft. Worth, Texas.	" 8-10, 12*
Pittsfield, Mass.	" *12-15
Worcester, Mass.	" 15-17, 19*
Harrisburg, Pa.	" *19-22
Scranton, Pa.	" 22-24, 26*
Binghamton, N. Y.	" *26-29
Syracuse, N. Y.	" 29-31, Apr. 2*
New York, N. Y.	Apr. *9-12
Brooklyn, N. Y.	" 12-14, 16*

National Missionary Congress, Washington, D. C., April 26-30.* 1916.

In the cities where conventions are to be held and in the immediate territory, there are probably 25,000 churches. There are almost as many more churches in the outlying sections of the seventy-five conventions, each of which covers a wide area, in some cases an entire state. So far as possible all the churches in each convention district will be invited to send their best men to the convention as delegates and there is no limit to the number of delegates from a church. Each convention will last from two to three days. The programs will be educational and inspirational and the topics will be grouped about the main objectives.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can.—Channing.

Lo, here hath been dawning another blue day;
Think, wilt thou let it slip useless away?

Out of eternity this new day is born,
Into eternity at night will return.

Behold it aforetime no eye ever did;
So soon it forever from all eyes is hid.

Here hath been dawning another blue day;
Think, wilt thou let it slip useless away?

—Thomas Carlyle.

CATCHING CHILD LABOR YOUNG.

Hope of Heading Off Child Labor in West Expressed at Conference.

"The children won't suffer any more after this, will they?" said a small actor after the child labor pageant given at the eleventh annual conference on child labor in San Francisco on May 28. While the pageant, written by Mrs. George Hough Perry and staged on the exposition grounds, may not have justified in the minds of adults the optimism of the child, it did strike the note of hopefulness that prevailed throughout the meetings and it demonstrated the community interest in the conference. An appeal to the West to prohibit child labor before it has a foothold there was the main theme of the addresses. Dr. Felix Adler, of New York, Chairman of the National Child Labor Committee, touched the heart of the matter when he pointed out that child labor has always been a by-product of the change from an agricultural to an industrial community. By the law of recurrence it has appeared in every part of the world going through that change. It appeared in England and our eastern states during such a time of change; it is now at its height in the South during a similar change; and it will appear in the West unless it is forestalled, Dr. Adler said. The West, realizing the national significance of wasted childhood and the community's responsibility toward each individual child, can prevent the recurrence of child labor there if it will.—Survey.

POINTER FOR RURAL PASTORS.

At one state college—that of South Dakota—there were received last year more than thirty thousand letters from residents of that state, asking for information relative to certain problems connected with the farm and home. And the college, in stating this fact, asks for more inquiries—the more that come, the better the professors will like it! Thus does the modern state college keep in touch with the people, and thus does it progress toward its ideal—to be a school for everyone, in which better ways of living shall be taught, the year round.—The Countryside Magazine for July

SO HUS WAS "ANNIHILATED."

The emperor then charged the Palatine Ludwig with the execution, and he in turn summoned the marshal of Constanzt, who took Hus to a place popularly known as "Little Bruehl," and situated between the city wall and the foss. Here a pyre was built and Hus was fastened to the stake with six wet cords and a rusty chain that was put about his neck. When it was discovered that he was facing east, they reversed his stake, as no heretic must be permitted to look into the rising sun. When the torch was applied to the pyre, Hus began to sing: "O Christ, thou Son of God, have mercy on me." When he wanted to repeat this well-known penitential chant, the wind blew the flames into his face, and he expired without a groan. When the wood had all been consumed, the executioners pushed the charred remains into the ashes. The heart they fastened on a spear and held it into the fire until it was burnt. The ashes were then scattered into the Rhine, to prevent people from worshipping the remains of Hus.—The Christian Herald.

WARTIME IN JERUSALEM.

The Mohammedan women, as you know, are ignorant and helpless, and absolutely dependent upon the men of the family. So now they sit behind their barred windows, hungry, and their little ones crying for bread. Today a poor woman was crying aloud in the streets for bread; she had not had a mouthful for four days. Outside of our window there were hundreds begging for bread at one time. As soon as they would see any one appear they would all drop to their knees and lift up their hands in supplication.

The locusts are now so thick that they obscure the sun. Soon there will not be a leaf left in the country! It is now reported that they have destroyed all gardens and are now eating the bark off the fruit trees. The locusts are coming by the millions, and if the fight against them is not successful it means a dreadful famine in the land. The Turkish soldiers

are working for this purpose from Tiberias to Hebron, a distance of ninety miles. This requires much money, both for feeding the men and for the means of exterminating the insects.—The Christian Herald.

PAW KNOWS EVERYTHING.

Willie—Paw, what is the difference between a pastor and an evangelist?

Paw—About \$50,000 a year, my son.—Cincinnati Enquirer.

FAIR PAY INSTEAD OF PENSIONS.

Commenting on the plan to pension Episcopal clergymen, George G. Burbank, of Indianapolis, writes to the Living Church:

In discussing the question of pensions for the clergy, it seems to me that we are beginning at the wrong end. The starting point is salaries, not pensions. Give a clergyman a salary that carries with it a profit for his labor and like any other man, business or professional, he ought to be able to lay by enough to insure himself and family against the evil days of sickness and old age. Most of the clergy receives salaries which barely cover the cost, if I may apply that word to the ministry, and we all know that any business or professional man who did business at cost would invite receivership. This working at cost which is imposed upon the clergy invites the pension system.

I am very pessimistic about the pension system or insurance plan, or whatever it may be called. If the laity are unwilling to pay larger salaries, simply because it means more expense, I fail to see why we can expect the laity to provide for pensions, because pensions, too, mean additional expense. If this seven per cent assessment goes through we may expect the laity to cut down the present salaries so as to make the assessments lower. The ministry will then be living on futures, on hope deferred.

CAN A LEOPARD CHANGE ITS SPOTS?

In various ways and at various times and places assurances of moral safety have been given by prominent officials of the Panama Exposition including its president. The mayor of San Francisco has similarly assured individuals and the public concerning the maintenance of satisfactory conditions.

Notwithstanding this official attitude, there is cause for anxiety over the measure of success which may attend these efforts. Soon after the opening night of the Exposition, the "49 Camp" concession was closed but was reopened later. Liquor was sold in the dance halls by women of ill fame who had formerly been employed at one of the most notorious dance halls of the Barbary Coast, and coarse scenes of drunkenness were enacted. The "49 Camp" has since reopened. Liquor is still sold, but different women are present, among whom are some professional prostitutes. "Underground Chinatown" was also closed down, though newspaper reports denied that it was because of immoral conditions. Liquor is sold at all but one of the dance halls and cafes dansants on the Zone. Many girls have been found intoxicated in or near the grounds, since the Exposition opened, though fewer now than at first. The expected arrangements for police matrons have not yet been completed. Several concessions have displayed muscle dancers, one of which for an admission fee of twenty-five cents is still showing four to six of them with a highly objectionable "spieler." The audience often contains boys and girls under twenty-one, and laughter and cat-calls are frequent at the worst moments. To make this performance decent in the usual acceptance of the term would mean its elimination. At least one very disorderly combined dance hall and rooming house is within two blocks of the Exposition's main entrance. It is frequented by Exposition guards and soldiers, and occasionally by girls visiting or employed by the Exposition. Several saloons are still closer to the gates. Two car lines from the Ferry House to the Exposition, one of which leads to the Zone entrance, pass directly through the notorious Barbary Coast (the dance hall district), half a block from the so-called segregated district for prostitution.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

The bulletin of Grace Methodist Episcopal Church, New York City, announces for Wednesday evening, "Prayer Meeting with Social at close." On a following page the committees of about a dozen people each are named to have charge of the social after prayer meeting on the two following Wednesdays. The bulletin says:

"The first named for each evening is chairman. The committee will provide light refreshments and a social time at the close. It is purposed to make this night a time of real family gathering. Every one will be made at home and will be sure to have a friendly evening in addition to the prayer meeting hour."

I. WHERE PETER AND PAUL AGREE.

1 Pet. 3:8-11; Eph. 4:1-3, 31-5:2.

Expository notes. General background.

Everywhere in the New Testament the brotherhood of Christians is strongly emphasized, and the corresponding necessity of brotherly, loving conduct. Also, the milder virtues are exalted, from the Master's beatitudes announcing the blessedness of the humble and the meek and the merciful down through the epistles, which exalt forbearance, self-control and unselfishness—love, in short—because God is love.

These qualities were not considered virtues, but weaknesses, in ancient times. They are distinctively Christian virtues. Arrogance, self-assertion, cruelty, self-conceit, selfishness, are heathen virtues, not Christian ones. On this point, both the impulsive, peasant fisherman and the educated rabbi are in complete agreement.

Expository notes. Word studies.

1 Peter 3:8-11. "Like minded." United in aim and effort, living in harmony. Over and over in the first chapters of Acts the disciples are represented as acting with "one accord."

"Compassionate." Literally, sympathetic.

"Loving as brethren." As brothers ought to love.

"Tender-hearted." K. Jas. Ver. pitiful. Like ourselves, the Jews thought that "deep feeling was closely connected with some of the internal organs of the body."

"Humble minded." K. Jas. Ver., courteous. Not self-assertive. A courtesy not of outward manners, but of real unselfishness.

"Evil for evil." We are apt to say, "I'll give him as good as he sends."

"Reviling." This refers to words as the preceding phrase does to acts.

"Blessing—blessing." The law of recompense holds in good as well as in evil. He who blesses is blessed.

"Life . . . good days." To gain happiness in this world guard the tongue!

"Do good." Not only refrain from evil, but "do good," positively and persistently.

"Pursue." As the hunter follows the deer in the chase.

Eph. 4:1-3, 31-5:2. "Prisoner." This letter is written from a Roman prison.

"Walk worthily." This recalls the motto of the French aristocracy, "Noblesse oblige"—rank requires it!

"Lowliness and meekness." Paul, like Peter, begins with the first beatitudes. The two words imply humility toward God and patience toward men. So Jesus said, "Learn of me, for I am meek and lowly in heart."

"Long suffering." Emphasizing the idea of patience.

"Forbearing . . . in love." The last two words are essential—not in haughty indifference but in love.

"Bond of peace." Paul, like Peter, would reach the goal of tranquillity, of concord with all men.

The last paragraph of the chapter, from verse 25 on, deals with sins of speech and the disposition out of which they spring. His exhortation, in vs. 31 and 32, is applicable equally to ancient and modern days.

Bitterness and malice are the hidden roots from which come the visible growth of wrath and anger, blossoming out in clamor and railing.

Verse 32 is the opposite of verse 31. Here is the contrasted progress of the good qualities which are rooted in love.

"Kindness is well, compassion is better, forgiveness is Godlike."

The first two verses of chapter 5 should be joined to chapter 4, as they are the essential conclusion of the paragraph. Therefore, imitate God and walk in love.

Outline.

Peter and Paul agree in their ideal of Christian courtesy. See what each urges his converts to be and to do.

Peter.

Likeminded
compassionate
loving
tender-hearted
humble-minded
(E. V. courteous)
not evil for evil
not reviling
blessing
refrain his tongue
no evil
seek peace

Paul.

Unity of spirit
kind
walk in love
tender-hearted
lowliness and
meekness
long-suffering, forbearing
no bitterness
forgiving
no clamor, no railing
no malice
in bond of peace.

Thoughts on the Theme.

Those who live up to that schedule of the apostles would certainly make the impression on the world of being Christian men and women. Lack of kindness and consideration for others renders useless much well-meant exhortation.

At a summer resort a boarding-house keeper paid her respects in vigorous language to certain Christian workers for their lack of Christian courtesy. The work they did in church they undid in the boarding-house.

A woman resented what she thought condescension in some people of higher social grade than herself. Then she did the very same thing to the servant on the other side of her. The vacation season offers peculiar temptations to Christian people. They are among strangers, freed from the restraints of home and acquaintances; they are seeking to pack the utmost into the holiday; they are under strain of fatigue and excitement; and they forget to be courteous or forbearing.

"If that man is a prominent Christian, then give me an everyday heathen with a good temper," said a young man emphatically the other day. His criticism was fair and deserved. The ill-tempered Christian is responsible for making religion despised, just as far as he can manage it,—which is sometimes pretty far, alas!—forward.

May we all grow in sweetness as did the venerable John Wesley, who once remarked to a friend: "The longer I live, the larger allowances I make for human infirmities. I exact more from myself, and less from others." There is nothing so royal as kindness.—Young Man.

Never lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious bit of timber.—Thackeray.

II. WHAT NATURE TAUGHT THE HEBREW.

A Bible-Reading Meeting.

Rev. 1:16; Judge 5:31; Psa. 72:5, 17; Matt. 5:45; Psa. 121:6—Ex. 24:15-18; Psa. 104:3; Rev. 1:7—Psa. 29:3; Job 37:2-5—Gen. 9:13; Ezek. 1:28—Psa. 72:6; Hos. 6:3—Psa. 51:7; Isa. 1:18; Ezek. 13:13; Hag. 2:17—Isa. 49:10; Jas. 1:11; Prov. 25:25; Matt. 10:42.

Expository notes. General background.

To the ancient man, nature was not the stupid mass of dead matter that she is to men of today. To him mountains and seas, fountains and trees were the abode of invisible duties, sometimes benevolent, sometimes malevolent.

The ancient Hebrew dropped the polytheism out of his outlook upon nature, but he still looked upon the world as the dwelling-place of his God, of Jehovah. The phenomena which we dub meteorology and relegate to the school-room and the scientist, the devout Hebrew looked upon as the effort of God to communicate to mankind knowledge of himself or of his will. Instead of saying with us, "It thunders," the Hebrew said, "God thunders." From the sun to the dew, the phenomena of nature were for him directly connected with God.

Expository notes. Special studies.

The Sun.

Rev. 1:16; Judg. 5:31. The dominating object in the out-door world is the sun. Neither Deborah nor John could think of any better symbol of power and majesty. Psa. 72:5, 17. In its unfading splendor, in its unwearied, unending reappearance morning after morning, year after year, it spoke to the psalmist of endless duration.

Matt. 5:45; Psa. 121:6. To Matthew the sun is the evidence of the benign care of God for all mankind. In the song of the pilgrims climbing the sterile Judean hills, Jehovah is the friendly shade and the sun's powerful rays are something to be dreaded.

The Clouds.

Ex. 24:15-18; Psa. 104:3; Rev. 1:7.

The intangible clouds, with their swift approach and sudden disappearance and wonderful changes, suggest things immaterial and mysterious. To the Hebrew they spoke of the spiritual God. Behind the cloudy curtains Jehovah was to be found, and they were the chariots on which he moved across the heavens. The Son of man disappeared into the cloud, and so shall he return.

Thunder, Lightning, Rain.

Psa. 29:3-7; Job 37:2-5; Psa. 72:6; Hos. 6:3.

In the thunder the Hebrew heard the voice of God; in the lightning he saw God's presence. If those were the terrifying side of Jehovah's approach to man, the rain spoke of the kindly, gracious ministrations of God to man.

The Rainbow.

Ezek. 1:28; Gen. 9:13.

The wonderful, beautiful rainbow spoke to the prophet of the glory of the great Jehovah. It also recalled that this great and glorious God had given a promise of protection to man, of which this bow was the everlasting token.

Snow, Hail, Heat, Cold.

Psa. 51:7; Isa. 1:18; Ezek. 13:13; Hag. 2:17; Isa. 49:10; Jas. 1:11; Prov. 25:25; Matt. 10:42.

In that hot country snow was rare. It fell on the central mountain range, but it soon disappeared, not staying on the ground to become soiled by traffic as with us. Over most of Palestine the snow-clad summit of Hermon could be seen glittering in the sun. So the snow to the Hebrew was only a symbol of whiteness.

The hail spoke to him—as might be expected of a farmer or a shepherd—of the wrath of God. It was an instrument of punishment.

We see again a hot country where the sun is to be feared, and the heat scorches plants and prostrates man, while cold waters are like good news, and a cup of cold water is the immortal type of a favor.

There are other manifestations of nature which taught the ancient Hebrew things about God, his character and his ideal for men. Jesus

used nature as a language which should teach men needed lessons as long as the world endures.

Plan for Our Meeting.

Have the selected references read by individuals with comment following either by the reader or the pastor. If the number present is small, the references may be found and read all together. The essential is a Bible in the hands of each person.

Other similar verses may be added from the memories of those present.

III. PATIENCE.

Psalms 37:1-9.

Expository notes. General background.

Here, as so many times in the Old Testament, the writer is struggling with the problem of the prosperity of the wicked, which indeed remained a continual puzzle to mankind. This psalmist, looking at the question chiefly from the standpoint of the dispondent righteous man himself.

This is a "Don't worry" psalm. The writer says, "Don't worry yourself; this condition won't last; it has in itself seeds of decay; it is not worth getting excited over." This is an exhortation to calmness and patience; an appeal to trust for a satisfactory solution of the problem—a long-distance view. It is an exhortation to trust and patience with assurance of consequent blessing.

Expository notes. Word studies.

"Fret not"—Literally, make not thyself hoarse. The same figure is continued in the word translated envious in the last half of the verse. Do not blaze out in a flame of anger nor hold your indignation as a smouldering fire. We use the same figure of "getting hot."

"Grass * * * green herb"—These are Biblical symbols of perishable things. In the Sermon on the Mount, the grass is today green in the field and tomorrow is cast into the oven for fuel. Matt. 6:30. While James has this same figure to express the transitory nature of the happiness of the rich. Jas. 1:10, 11. Why bother yourself over these offenders? They will soon be gone.

"Trust * * * do good"—Verse one was negatively only but verse three rises to positive requirements. Activity is the best remedy for discontent and anxiety. "The cure for impatience and envy is inward trust and outward obedience."

"Dwell"—The Revision makes this an imperative instead of a future of result.

"Land"—The word denotes the Land of Promise, Canaan. One recalls that David despaired of his life and fled out of Judea into the country of the Philistines. 1 Sam. 27:1.

"Delight"—The commentators disagree as to whether this is to be rendered as an imperative or a future of result. One is inclined to favor the margin of the Am. Ver., "So shalt thou have thy delight in Jehovah." Trust and fidelity will bring the calm happiness arising from a sense of the presence of God.

"Commit thy way"—Literally, roll thy way upon Jehovah. Compare Peter's "casting all your anxiety upon him." 1 Pet. 5:7.

"Bring it to pass"—Literally, he will do—leading you to infer the ending, all that is necessary. "You trust, and he will act."

"Light * * * noonday"—Again we have the sun as the symbol of glory and triumph. Evidently the righteous man had been smarting under the sense of personal injustice.

"Rest in Jehovah"—Literally, be silent to Jehovah. No clamor, either of complaints or of treaties.

"Fret not thyself, it tendeth only to evil-doing"—Note the change in the Am. Ver. Discontent is dangerous. It leads one to reproach God himself, to doubt his goodness and wisdom, and, perhaps, finally to join the ranks of evil-doers.

John Wesley said, "I would no more dare fret than to swear."

"Cut off * * * inherit the land"—This contrast is the repeated refrain which emphasizes the thought of the whole psalm,—the transitory nature of the prosperity of the wicked and the final triumph of the good. The thought of the last half of verse 9, in the form of verse 11, is repeated by Jesus as the third beatitude.

Thoughts on the Theme.

A young woman lived under very discordant conditions at home. She was dissatisfied, and her discontent was manifest in her face, her manner and the tone of her voice. Trifles irritated her, and had it been possible, she would gladly

have traveled to the end of the earth to get away from her disagreeable environment. Some time after, a friend met her and saw in her smiling face that a change had taken place. "How are things at home?" he inquired. "Just the same," was the reply, "but I am different."—The Christian Endeavor World.

Let us simply remember here that patience is not waiting. It is working with great faith. It is the capacity to toil on unremittingly without ever seeing the finished product. It is belief in growth—slow, quiet growth, sometimes—and, so long as the growth is there, of only the first blade, perhaps, belief in the ultimate full corn.—Congregationalist.

Patience never lets go, never loses control of herself or any one who is her friend. Lincoln, one of the most patient men the last two centuries has known, said, "When patience and I became friends, I became master of myself."

Pray for patience toward men and patience toward God. Pray for bright eyes to find out the light even in the darkness; pray even to lean wholly upon God and stay yourself upon him.—C. H. Spurgeon.

The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but, if thou wishest to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas à Kempis.

IV. THE PRAYER MEETING ON THE SEASHORE.

Acts 20:17-38; 21:5, 6.

Expository notes. General.

Paul is hastening to be at Jerusalem before the feast of Pentecost, so he decides not to visit Ephesus, but finding the ship is to be delayed in Miletus—a seaport some thirty miles south of Ephesus—he sends for the prominent men of the Ephesian church to come to him. Then Paul gives to them his farewell advice and warning and prayers. Some days later this scene is reenacted on the Mediterranean shore just outside of Tyre.

These are Paul's words to Christians who are the leaders in the home church. Believing that these were his last words to them—what was his advice to them?

There are many "beach-meetings" on the shores of lake and sea in our land this month, what would Paul say to us? Probably, in the main, what he said to the Ephesian leaders.

In the first place, he appealed to his own example to show that he was not giving advice that he did not himself follow. He appeals to their own knowledge of his own humility, fidelity and determination. He warns them of dangers and pitfalls before them; then returning to himself he practically tells them, what he had written to the Christians from Ephesus, that they should imitate him as he had imitated Christ.

Expository notes. Word studies.

"Lowliness of mind"—One of Paul's favorite phrases. In the opening of his letters, he frequently calls himself the "slave" of Jesus Christ. Humility, the absence of self-importance, he constantly urges upon the brethren.

"Trials"—Not temptations. These were troubles from without not within.

"Plots of the Jews"—The only uproar in Ephesus of which Luke tells in Acts was of Gentile origin, but there are hints in the epistles of many persecutions unknown to us.

"Declaring" * * * profitable—Paul was wise enough to know that teaching must be adopted to one's hearers.

"Bound in the spirit"—According to Paul's best judgment this was what God wished him to do, hence what he must do.

"Testify" * * * every city"—As the disciples did in Tyre, 21:7, and Agabus in Caesarea, 21:11.

"Hold not my life" * * * dear—Compare Luther's—"I will go to Worms though there be as many devils as tiles on the rooftops."

"Course"—Too tame a translation. It is a word from the Grecian athletic games. Better, my race.

"Ministry" * * * testify," etc.—The message with which Paul was charged was to tell the good news of the favor of God to all the world.

"Pure from the blood"—Paul had a strong sense of his responsibility for his brother man. He had a social gospel.

"Take heed"—Here we have the climax of the address. Watch yourselves and those who follow you, those sheep for whom the Great Shepherd paid so high a price.

"Grievous wolves"—Natural figures following the use of the word flock. Heresies arose early in the history of the church in western Asia Minor. Judaizers and Gnostics and others spread false doctrines, as we see in the later letters to Timothy, with their complaints of Alexander, Demas, Hymenaeus, Philetus, etc.

"Apparel"—With flowing robes and no change of fashion, rich garments were an important part of an oriental's wealth.

"These hands ministered"—Paul was a tent-maker and worked with Aquila.

"Remember"—They had been told the precept before this.

"To help the weak"—The final high ideal of Paul's advice.

Thoughts on the Theme.

It is a wise and fortunate preacher or teacher who can so confidently appeal to his own past life, to his own example before his flock.

Christians of today who would influence the world around them need the traits of Paul, humility, fidelity, and resolute determination. Nor must they have a blind, blundering optimism but a clean vision of future perils, that these may be escaped. If we would be built up, we must have communion with God and knowledge of his Word. Let it also be our own ideal to help those weaker than ourselves.

Vacant Pulpits

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines and we cannot guarantee that the entire list is accurate:

BAPTIST.

First, Bakersfield, Calif.
First, Bayonne, N. J.
Chepachet, R. I.
Cloverport, Ky.
Swedish, Denver, Colo.
First, East Brookfield, Mass.
Herndon, Va.
First, Ithaca, N. Y.
Portland Ave., Louisville, Ky.
Medina, N. Y.
First, New Britain, Conn.
Pontiac, Ill.
Second, Rochester, N. Y.
First, Snyder, Texas.
Winthrop St., Taunton, Mass.
West Sutton, Mass.
Weston, Vt.
Calvary, Yonkers, N. Y.

CONGREGATIONAL.

Allston, Mass.
First Parish, Brockton, Mass.
Columbia, Conn.
Guilford, Conn.
First, Dover, N. H.
Iowa City, Iowa.
Lebanon, N. H.
Plymouth, Conn.
Rutland, Mass.
First, Washington, D. C.

DISCIPLE.

Algonac, Mich.
Andrews, Ind.
Danville, Ind.
Highland Park, Des Moines, Iowa.
Gosport, Ind.
First, Griffin, Ga.
Henryetta, Okla.
Ironton, Ohio.
Mannington, W. Va.
Moorhead, Iowa.
Newton, Iowa.
Raymond, Wash.
Rochester, Ind.
White City, Kans.

PRESBYTERIAN.

Westminster, Auburn, N. Y.
Northminster, Baltimore, Md.
Boonville, Ind.
First, Columbus, Ind.

(Continued on page 674)

Magazine Articles of Value to Ministers

The Atlantic Monthly, July. 35 cents.

Law, Police and Social Problems, Newton D. Baker.
Scientific Faith, John Burroughs.
Business and Democracy, J. Laurence Laughlin.
The War and Spiritual Experience, Sir Francis Younghusband.

Missionary Review of the World, July. 25 cents.

Fifty Years of the China Inland Mission—1865-1915, Henry W. Frost.
Woman's Progress in Japan, Rev. William Elliot Griffiths.
Uniting to Help the Immigrants, Rev. Herbert C. Herring.

Century, July. 35 cents.

Imperiled Holland—T. Lothrop Stoddard.
A Way to Industrial Peace, George Creel.
The Peril of China, Gardner L. Harding.

BISHOP ROWE'S WINTER TRAVELS.

Bishop Rowe has been fighting his usual winter battle in interior Alaska. Recent letters tell of "hard mushing, fierce winds, no trails, and overflows on the rivers." In one Indian village he baptized a dying chief; here also he found a slave girl whom he rescued and took to one of our missions. At one place he says, "We found a young man frozen to death. While the conditions were bad, with a temperature forty below zero, at last we blew into Fairbanks."—The Living Church.

SPANKING PARENTS.

Judge Pinckney, of Chicago, is on record as advocating the thrashing of the fathers of those children who are brought into the juvenile court. The judge maintains that 82 per cent of the 32,000 cases which he has heard during his term of office (covering seven years) resulted from parental neglect or incompetency. In commenting on this statement, the paper allows that the judge's plan might stand some show of being adopted were it not for the fact that the fathers had a lot to say about government.—The Living Church.

WORLD WITHOUT CHRIST.

Our Lord never condemned war; he simply introduced the principle that, thoroughly worked out, would make war impossible. And then he gave spiritual impulse and spiritual power to his members to make that principle effective. The world's diplomacy has tried other principles. With honeyed words, diplomacy has been, even up to our own day, a synonym for intrigue, an affront to considerations of honesty, a violation of principles that are esteemed binding in their personal relations by the very diplomats themselves.

Europe in this year 1915 presents a moving picture of the result of this diplomacy. It has had full sway since the dawn of civilization. It has always had supreme indifference to considerations of the Christian principle of conduct for nations, and particular contempt for Christian missions. Jesus Christ waited nineteen centuries for those whom he had drawn to him on the cross to impress the sign of the cross upon the diplomacy of their nations. And generation after generation failed him. This is the result.—The Living Church.

EVANGELISTS AND PASTORS—A REQUEST.

The Commission on Evangelism of the Federal Council of the Churches of Christ in America is creating a library on evangelism for the free use of those interested. We want you to help us. If you will, please send to the commission at 608 Lakeside Building, Chicago, Ill., any evangelistic books you may possess and can possibly spare. The publishers of religious books have generously donated to the library such works as they have published on this subject, and the Globe-Wernicke Company have donated a handsome set of bookcases for the same.

The commission wants evangelistic sermons, biographies of evangelists, and books on the history and methods of evangelistic work. In fact, any book pertaining to this subject. All

The American Magazine, July. 15 cents.

The Golden Rule in Business, Ida M. Tarbell.

The World's Work, June. 25 cents.

A Saloonless Nation by 1920, John S. Gregory.

The Outlook, June 23. 10 cents.

Reminiscences—A Political Revolution, Lyman Abbott.

Munsey's, July. 15 cents.

Scandinavia, Svetozar Tonjoroff.

The Successful Sunday School Superintendent, by

Amos R. Wells.

Some thirty chapters on the superintendent and his task by one of the best Sunday School authorities in America. Price 75 cents net. Presbyterian Board of Publication, Witherspoon Bldg., Philadelphia.

gifts will be gratefully acknowledged.—W. E. Biederwolf, General Secretary.

TOO MUCH SOCIALISM.

The Expositor, as usual, has so many good things that it seems ungracious to object, but I can not refrain from voicing a respectful protest to such misrepresentations as Henry Monfort Cary indulges in his article in the current number. As an old newspaper man, and also as one who tries to maintain an open mind, I hesitate to speak my mind. "The whole of the paragraph, page 584, I consider a misrepresentation, and especially the latter part, beginning with the words, 'Hence the churches,' etc., to the close of the paragraph, a wilful misrepresentation, and utterly unjust as far as American churches are concerned. Especially is unjust and untrue, 'with no real power to offer protest or support on a big moral issue, still fondling the doctrinal playthings of dead generations and sacrificing the big interests of the kingdom of God to the claims of countless sects.' Mr Cary is blind to the great evangelical facts of the gospel, and doctrinal statements are only fair, but not infallible inferences from them with the added testimony of Christian experience.

The sincere action of the Federation of Churches shows how we stand on the essentials of faith, and how earnestly we desire to share our common task, which is the "big interests" of the kingdom of God. Others have taken the initiative in the most important things in the peace program. My father was in the Gospel ministry from 1842 and I myself since 1871, and have stood for the rights of man, all men, black and white, for every true reform, and the abolition of slavery and the progress of temperance, and advance in labor legislation, and social reform has been our delight. And it has all been accomplished within the church which he ridicules in paragraph III. If he wants to read honestly and fairly, and measure justly our spirit, let him take up Robert Speer's latest Book on Missions. The Christian religion and the "religion of Christ" are one to every sincere Christian. If our Socialist friends have any real help to give, we will welcome it, and I join with Mr. Cary in the final expression of hope based on the proven success and beneficence of the divine government under the leadership of Jesus Christ, our common Lord.

But I am led to believe that it will be accomplished through the church, against which the gates of hell shall not prevail. I may have been very unfortunate in my acquaintances of the Socialist persuasion, but most of them have little use either for Jesus Christ or the church or churches. We may not know it all, but we are trying to live up to our opportunities. We think we are entitled to fair treatment in a journal like The Expositor. At least give us credit for sincerity of intention, and a fair statement of the work of the church.

[The above was sent specifying it was not for publication. It is published because it presents another side to one of our articles. Expositor columns are always open to protests or statements, but not to controversy.—Ed.]



Interdenominational Association of Evangelists



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Pastors desiring evangelistic assistance for next season either for their own churches or for union meetings should correspond with the Rev. Parley E. Zartmann, Winona Lake, Indiana. There are about three hundred workers in the association, and the secretary will be glad to recommend some man suitable for your work, and if possible he will visit your community for a conference with the leaders.

The Paul Brown evangelistic party of Hannibal, N. Y., closed at Cicero, N. Y., and begins at Milheim, Pa., in a 1,000 tabernacle.

The churches of Stoughton, Wis., have had a great stirring in a union campaign in the Armory, under the leadership of John M. Linden, of Madison, Wis. The total number of "trail hitters" was 432. Evangelist Linden closes his season at Smithport, Pa.

The E. C. Miller tabernacle campaign in Boyne City, Mich., resulted in 1,169 conversions.

A two weeks' evangelistic campaign of the River Side Church, Toledo, O., was conducted by Evangelist Franklin W. Swift. Twenty-one professions.

The R. Sam Kirkland evangelistic campaign at Argo, Thomson charge, Ill., resulted in 36 additions to the church.

Evangelist I. E. Honeywell, of Oak Park, Ill., has just been honored with the degree of doctor of divinity.

The Claude A. Gunder evangelistic party, of Wichita, Kans., spent June at Kanawha, Ia.

Rev. Francis Lee Goff writes of the recent evangelistic services held in the Rock Hill, Mo., church, by Rev. S. D. and B. W. Goodale: "The church experienced a deep spiritual reviving."

John W. Erskine closed an evangelistic campaign at Lone Rock, Wis.

A two weeks' revival campaign recently closed in Redfield, Ia., by Evangelist Charles R. Goff and party. Thirty-one souls reclaimed or converted.

Evangelist Don Nichols, of Hyde Park, Cincinnati, had a successful meeting at Gary, Ind.; 105 united with the church.

Giving credit to the work of Billy Sunday, newspaper dispatches from Paterson, N. J., announce that thirty-three saloonkeepers have failed to ask renewal of licenses. The thirty-three represent 7 per cent of the city's saloon men.

The New York City Evangelistic Committee has already begun three regular outdoor meetings, one in Hungarian and two in Italian. The ten meetings began June 15. Dr. Arthur J. Smith is the superintendent.

E. B. Pratt closed a union meeting in Aztec, N. Mex., and before that a six weeks' union tabernacle campaign at Durango, Colo. On June 3, he began a union tabernacle meeting in Creston, Ia., and after that meeting he goes to Farmington, N. Mex., for a campaign.

Hart and Magann were in the greatest spiritual awakening that Green Bay has ever known. Scarcely a night passed that there were not from fifty to seventy-five conversions, and on Sundays the number that accepted Christ ran into the hundreds.

A delegation of 145 people, comprised of pastors and leading business men of Racine, Wis., where they had held a meeting; chartered a special train and traveled a total distance of 275 miles. The train crew was made up of those who "hit the trail," or were interested in the campaign.

The four churches of Goldfield, Ia., participated in a meeting led by W. D. Hamilton, of Sabetha, Kans., resulting in 150 conversions; the churches have been greatly strengthened and encouraged.

Dr. Biederwolf's evangelistic campaign in Bradford, Pa., began with a welcome at the station and a parade through the city, participated in by the ministers and nearly three thousand Christian friends; two bands of music and fifty

automobiles led the procession to the Y. M. C. A. building, where brief addresses of welcome and response were made. His engagements for next season are: Lockport, N. Y.; York, Pa.; Allentown, Pa.; Bellingham, Wash.; Springfield, O. and invitations have been received from other prominent cities. The results of the meeting in Hagerstown, Md., were remarkable in many respects. The night before Dr. Biederwolf was to preach his Booze sermon some one sent off a charge of dynamite under one side of the tabernacle.

The first union meeting held in Clinton, Ia., was conducted recently by Chas. Reign Scoville and his party. There were 1,754 responses to the different appeals of the evangelist. The party went to Nelsonville, O.

The John S. Hamilton party conducted a meeting for seven weeks in Clarksburg, W. Va., and waged a vigorous fight against sin. Twenty-six hundred and fifty-nine persons went forward during the meetings. The prosecuting attorney said: "I regard the services rendered my office by Dr. Hamilton in its effect in prevention of crime to be so great that I think we should call him the assistant prosecuting attorney."

Dr. French E. Oliver has been holding a meeting in Harrisonville, Mo., but will return to California for a short time. Four uniting churches have been greatly strengthened.

Interest was so intense during the meeting in Moberly, Mo., led by E. J. Forsythe, that during a farewell reception, unmarked by sermon or address, 33 persons accepted Christ; Richmond, Mo., next.

The papers report that scores of converts resulted from a meeting held in Harlan, Ky., by Mr. and Mrs. H. P. Dunlop.

Clayton, Ill., witnessed a gracious revival recently under the leadership of H. W. Bromley. His first engagement next fall will be Atlantic, Iowa.

Following the meeting in Sumter, S. C., Bob Jones and party went to Pana, Ill., for the month of June.

The Presbyterian church in Maryville, Tenn., engages in evangelistic meetings each year. This season the leaders were Robt. E. Jarvis and Prof. Benj. F. Butts.

Evangelist Edwin R. Dow, of Wheaton, Ill., and his assistant, Prof. Harold F. Holbrook, have just closed a successful union evangelistic campaign at Franklin, Neb. The Methodist church will receive over 125 members, and the three other churches substantial additions.

As the result of a three weeks' evangelistic campaign conducted by William Asher, in Newton, Pa., the Presbyterian church of that city has received nearly a hundred new members.

The practical results of the C. G. Jordan tabernacle campaign in West Chester, Pa., are now manifesting themselves in the several churches of the borough. The campaign closed with 1,138 conversions; thus far 600 of them have united with the churches.

C. C. Smith and singer will begin again with a camp meeting in Morris, Minn., August 29.

W. M. Runyan, from Nashville, Ill., to Powhatan, Kans.

Tilman Hobson was the leader in a union meeting in Oxford, Cal., for three weeks in June.

Mr. W. A. Tetley in New Madrid, Mo., during July.

Robt. E. Johnson had the privilege of having won to Christ over 25 per cent of the combined population of the towns in which he has labored. One church prayer meeting increased from 30 to 400; one Sunday School increased from 350 to 750, and a men's Bible class to 342; another from 500 to over 900. In Brookville, on the closing night, Mr. Johnson raised \$13,475 as a foundation for a Y. M. C. A. building, since increased to \$41,157; 1,920 converts and backsliders reclaimed.

Mr. and Mrs. Ralph C. Norton, who have been associated with Dr. Chapman for a number of

years, have gone to England, and will engage in religious work among the soldiers.

Mr. Homer Secrist, the pianist of the Geo. T. Stephens party, was killed by a Pennsylvania fast train crashing into his automobile, in Warsaw, Ind., on June 4.

In spite of the fact that New Castle, Ind., was in the midst of a smallpox scare, the attendance at the Honeywell meetings was good, and nearly 1,500 persons accepted Christ. There was a Sunday School parade of 4,000 scholars, and also a parade of 1,600 Christian men.

C. E. Hillis closed a six weeks' tabernacle campaign in Steelton, Pa. Mr. Hillis organized a Steelton branch of the Family Altar League. The next campaign will open on Sept. 12, at Enola, the Pennsylvania Railroad town across the river from Harrisburg.

A recent issue of the Philadelphia North American contains a splendid double-column editorial on "The Revival of Revivalism," and makes special mention of the work which has been done in Pennsylvania by Mr. Sunday, Dr. Stough, Dr. Biederwolf, Nicholson and Heminger, Geo. Wood Anderson, Robt. E. Johnson, Ernest Crabell, C. G. Jordan, C. E. Hillis, Jno. M. Linden and others. "One can hardly contemplate such a widespread movement, developing at the same time in widely sundered regions and demanding in its heavy financial cost an unusual responsiveness on the part of the public, without realizing that it is not due to mere ability on the part of this or that crusader, but to some far-reaching force operating on the public minds. But the results show that there are currents of human thought which have their origin deeper than close students have been able to measure. Whatever the future may disclose, it is undeniable that the old-time revival, with its primitive message and its daring methods, has as much effectiveness today as fifty years ago." The Wall Street Journal declared some years ago that what the country needed more than anything else was a revival of religion. Now it comes forward again with an equally positive declaration that this superlative need of the nation is about to be fulfilled—that the desired revival is at hand.

As a partial result of the Lyon campaign at Terre Haute, Ind., 2,500 people decided to begin the Christian life or to renew their vows with Christ; the forces of vice have been routed, liquor sales have fallen off nearly one-half; lukewarm and indifferent church members have been awakened to new life, and every church in the Union will receive a large accession to its membership. Dr. Lyon will open the coming season at Lansing, Mich., Sept. 5.

The seven weeks' Sunday meetings at Paterson, N. J., closed May 23. The committee estimated that the total attendance at the tabernacle during the seven weeks was 775,000. Seventeen thousand hit the sawdust trail, about 14,000 of whom signed cards pledging themselves to lead Christian lives. \$31,482.71 was collected for current expenses, and \$6,258.78 for local charities. It was announced that Mr. Sunday's compensation would be about \$25,000. The wide influence of the campaign is indicated by the fact that cards which were signed in the meetings have been sent to Florida, California, Chicago, Connecticut, Montreal, Colorado and Kentucky.

Evangelists and pastors will be interested in the important announcement which has just been made by the management of the Redpath Chautauquas that there will be no Sunday program this year on the big seven-day circuit which extended from Jacksonville, Fla., to Waukegan, Ill. The tent will remain eight days in a place, but will be open to the public only seven. It is estimated that this innovation will cost the bureau more than twenty thousand dollars, but we believe that all Christian leaders will welcome the change in the plan, will endorse this action, and will give more cordial support to the chautauqua movement; in other years there has been frequent and unfavorable criticism because of the character of the addresses and entertainments given on Sunday. Let the commendation for the improvement and change in plan be just as generous.

The Episcopal Church is preparing for a nation wide evangelistic campaign to be launched during Lent, 1916. Emphasis is being

placed upon the activity of laymen in this movement and upon personal evangelism.

Without departing from the simple program of gospel preaching and the singing of old familiar hymns, the congregation of St. Johnsbury, Vt., has for the last two winters held its Sunday evening service in a moving picture theater in the business section of the town of 8,000 people. Last year the average attendance from November to June was 225, and during the season just closed it was 417. Rev. Paul Moody is pastor.

A recent meeting in Kittanning, Pa., by W. W. Hall, brought into the churches more than five hundred members.

Future Engagements.

Chas. F. Allen—June-Aug., Lemon Hill work, Philadelphia, Pa.

Hay Bell and Joe Lauderdale—Aug., Menville, Ia.; Sept., Sturgis, Ky.; Oct., Galatia, Ill.

W. E. Biederwolf and party—July, San Francisco, Cal.

H. W. Bromley and party—Sept.-Oct., Atlantic, Iowa.

Arthur Crane—Aug. 13-22, Kirkland Grove, Va. Edwin R. Dow and party—July, San Francisco, Cal.; Aug., Dallas Center, Ia.

R. C. Eddins—June 6-Aug. 1, Buffalo, N. Y.

J. W. Erskine—Oct. 2-25, Mt. Morris, Mich.

E. J. Forsythe and party—Oct., Denison, Ia.; Nov.-Dec., Tipton, Ia.

Geo. E. Guille—July, Port Huron, Mich., and Erieside, O.; Aug., Stony Brook, N. Y., and Butler, Ind.

Hart and Magann party—Fall, Oshkosh, Wis.; Kenton, O.

E. R. Hermiston—June, Englewood, Cal.

Robt. E. Johnson and party—May 29-July 12, Punxsutawney, Pa.; Sept. 17-Nov. 1, Kalamazoo, Mich.

Bob Jones and party—Aug. 1-15, Elkins, N. C.; Sept.-Oct., Mansfield, O.; Nov.-Dec., Keokuk, Ia.

J. B. Kendall—July 1-20, Lafayette, Ala.; July 27-Aug. 6, Waterloo, O.; Aug. 13-23, Harlock, Md.; Aug. 27-Sept. 5, Oakland City, Md.

R. Sam Kirkland and party—June-July, Fulton, Ill.

J. M. Linden—June 6-July 7, Friendship, N. Y. Milford H. Lyon and party—Sept.-Oct., Lansing, Mich.

Newlin and Maltbie—July 18-Aug. 15, Spencerville, O.; Sept. 12-Oct. 17, Audubon, Ia.

F. C. Nelson—July 4, Bowmans Grove, Ia.; Aug. 1, Correction Grove, Ia.

Arthur S. Phelps—July-Aug., Correctionville, Ia.; Oct.-Nov., Zelonople and Harmony, Pa.

Milton S. Rees—Aug. 8, Boston, Mass.; Sept. 19, Albion, N. Y.; Oct. 17, Boston, Mass.; Nov. 21, Malone, N. Y.; Jan. 2, Danbury, Conn.

Charles Stewart—Nov. 1-Dec. 1, Enid, Okla.

Franklin W. Swift—July-Aug., Philadelphia, Pa.

W. A. Tetley—July 4, New Madrid, Mo.; Aug. 2, Middletown, Mo.

E. B. Westhafer—Aug. 11-23, Gladwin, Mich.

Chas. T. Wheeler and party—June 27-Aug. 1, De Soto, Mo.

Wood and Brooks party—June 6-July 4, Wauconda, Ill.; Aug. 1-29, Burr Oak, Ia.

VACANT PUPILS.

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First, Derry, Pa.

First, Maryville, Mo.

First, Mishawaka Ind.

First, Monmouth, Ill.

First, Neenah, Wis.

Osceola, Nebr.

Central, Princeton, Ky.

Richmond, Calif.

West, Syracuse, N. Y.

Mount Ida Memorial Troy, N. Y.

REFORMED IN AMERICA.

First, College Point, L. I.

REFORMED IN U. S.

Trinity, Norristown, Pa.

First, Palmerton, Pa.

SOUTHERN PRESBYTERIAN.

Bennettsville, S. C.

Newport, Ark.

First, Paris, Ky.

GOD'S TWO GREAT REGULATORS

CLAUDE A. McKAY

Sermon for Children

You have noticed a man stop in front of a jeweler's window and set his watch, haven't you? Go to the jeweler's window some day and see that queer clock which he calls the "regulator." Sometimes a sign is posted over it which says, "Regulated hourly by telegraph."

But where is the "time" telegraphed from? Where is the regulator which is chief and which never makes a mistake? You know we must have the exact time or trains would be wrecked, friends would be disappointed, people would miss the car, children would be late to school, and everything would go dead wrong—if everybody had a different time and we had no regulator to tell us the right time. We must have one great clock that doesn't need winding, that never gets out of order, that never runs too fast or too slow. But where shall we find such a clock?

Let us visit one of our great observatories—"The Lick Observatory" will be a good one. There you will see a man looking through a mighty telescope. One string from a spider's web has been stretched across the center of the telescope's glass eye. The man is waiting for our earth to turn until it is in line with a certain fixed star; then he marks the time. The observatory clock is set and from it all the jewelers set their regulators. Shall we say, "The stars are our regulator?" Yes, but who made the Star-clock? Who keeps it running?

Don't answer till we have noticed another wonderful regulator which is owned by the same Person. Last Sunday morning did you see a man going to church? Then you saw a man and his wife go, then another and another. Would you believe they were going to church to set their watches by a Regulator? Every man, woman, boy and girl has a conscience which is so much like a watch that its needs regulating very often. The church is the observatory. The Bible is the telescope. In its pages we find Jesus. His life is perfect. His words are true.

Now the minister is reading or preaching the life and truth he finds in the Bible. If we could see as God sees, we would notice Mr. Brown regulating his conscience. He has been too hasty in his temper lately. He must slow down to the patience of Jesus. We could see Mr. Smith at work on his conscience, too. He has been forgetting church and Sunday School and the poor and sick and discouraged. He has gotten away behind. His conscience must move quicker and easier. And there is Mrs. Robinson. She never did like the Baptists and Presbyterians but the minister reads Christ's words, "Other sheep I have which are not of this fold," and she begins to think. The minister continues reading Jesus' words, "This commandment I give unto you that ye love one another as I have loved you." She gives her conscience such a twist that it almost breaks her heart but she feels better.

How about people who never go to church or Sunday School and who never read the Bible? Their consciences are not regulated. They get

rusty and all out of time. Then "wrecks" occur. Friends disappoint friends and everything goes dead wrong. Let us go to Him who gave us the stars and the Bible and ask Him to keep our conscience true.

More Gospel, Less Rum.

The first letter written in English by a native of the Congo was written to the Archbishop of Canterbury. It was this, and surely there is a lesson in it for Christendom: "Great and Good Chief of the Tribe of Christ: Greeting. The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum. In the bond of Christ. Ugalla."

Natives Giving.

A missionary writes: "At Tieling my wife and I were at a free will offering meeting, conducted entirely by the Chinese. We watched them as they brought in their offerings. One man came with a bag of grain on his back. He said he had no money, but would give the grain for a brindled calf at the gate which he would give also if the Lord would take them. Another man brought a gun, saying he loved the gun very much, but it was all he had to give. The women brought their ornaments and laid them on the table. One woman, clad in rags, whispered to one of the agent pastors that in all her possessions she had only just one cent, but would like to give that. The pastor held it up, told the story, and the whole congregation broke out in tears of gladness."

"Blessed is the man who has found his work."—Carlyle.

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."—Benjamin Franklin.

"Things are not to be done by the effort of the moment, but by the preparation of past moments."—Richard Cecil.

"There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it."—Mary Lyon.

"I am only one, but I am one; I can not do everything, but I can do something; and what I can do I ought to do; and what I ought to do, by the help of God, I will do."

"He who wishes to fulfill his mission must be a man of one idea; that is, of one great overmastering purpose, overshadowing all his aims, and guiding and controlling his entire life."—Bate.

In that lexicon of shrewdness, "Poor Richard's Almanac," Benjamin Franklin declares emphatically that "the noblest question in the world is, 'What good may I do in it?'" To that question, if sincerely asked, an answer of opportunity always comes quickly, so that noble living is within every questioner's immediate power.

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THEATER, CARDS, DANCING

The editor of *The Continent*, writing on these vexing topics, has these sane and forcible paragraphs:

Every man is bound to take the utmost pains to build up personal scruples on his own individual conscience.

He ought to study conduct questions narrowly with all the light that he can get on them—including the light of the judgments exercised thereon by former generations.

Three well-fixed scruples of the church in former times, now largely discarded, especially deserve such respectful study—the opinion that it is not consistent for Christians to play card games, attend the theater or dance.

The truth is that the fathers had reason for recognizing dangers in the amusements thus designated, and no twentieth century Christian can afford to flout their cautious fear.

Take card playing first. Playing cards are not wicked in themselves. Secondary effects are what have always been dreaded.

And the chief dread has been of that mania for gambling which, not by any visible necessity of things, but nevertheless with an uncanny persistence, seems to attach to a deck of cards.

It used to be a stock illustration to point out how boys and young men who learned card games at home drifted off into low resorts where poker was played until early hours of the morning.

But today an illustration may be read in the social life of women—the picture of mothers and daughters and wives, out of homes of high respectability, gathering day after day, and playing madly for prizes which, though usually of ridiculously trifling value, none the less awaken the gambling fever in uncontrolled intensity.

The jealousy, mean-minded anger, backbiting, covetousness and greed generated out of the rivalries of a typical bridge party are not less demoralizing to women than the midnight fever of poker to men.

And, besides, to both men and women, card playing becomes a bootless obsession which swings minds so far off the normal activities of life that duty is a forgotten word.

With such object lessons, no wonder sober-minded folk think it better not to yield even a crevice of room to anything that works so astoundingly to scatter the brains and fritter the time of so many neighbors.

There is a peril not to be laughed at in the theater also.

The problem of permitting its influence in a life determined to be Christian is simply a question whether it is as easy to think Christianly about the world when one has saturated his thought with the pictures of the stage.

Here, again, it is evident that there is nothing irreligious in the essential nature of dramatic art.

But the suspicion with which the drama has been regarded among religious people is a caution maintained, if not created, by the theater's historic inclinations.

There is scarcely any infamy of human life which the drama in past times and present has not chosen to explore and to expose to the

view of the innocent in lights far more alluring than repellent.

Moreover, the stage has made itself the vehicle of theories of love between man and woman, if adopted generally, would reduce the social world to the anarchy of unrestrained vice.

Vast and deep harm has been worked in the souls of youth watching from theater seats vivid portrayal of a loose morality.

To be sure, on theory the case is very much as the case of good and bad books. There are many bad books, yet young people are not forbidden to read. Rather they are carefully trained to choose and to prefer the good books.

But the practical difficulty is that on the stage the proportion of things ennobling is very much less than in the library. And still more serious is it that in most small towns the good plays seldom, if ever, reach the local stage.

In these circumstances, it is quite rational for the broadest minded of Christians to maintain suspicious care against the influence of the theater, and in many localities to taboo it altogether.

More than against either of these other amusements is there ground for grave doubt about the dance.

The question is not if dancing may be sometimes harmless, but whether a young person who learns to dance and comes to love it, is not in the way of a perilous drift.

The snare of dancing is the snare of sensuality. It stirs animal blood.

And the most optimistic must tremble when they think how Satans in disguise deliberately employ the dance as a means of sensuous suggestion to pure young women whom they could reach in no other way.

And these vicious tempters can't be confined to public dance halls, either; they creep into the homes of the "best society."

One understands how discriminating parents argue a greater safety for their children in not learning to dance than in acquiring an art of such dubious tendencies.

There lies on whosoever disregards the prejudices of the old-time church against the dance, the theater and the card table a burden of proof to show that these amusements are safe from the peril which Christians formerly avoided by renouncing them wholly.

The modern Christian cannot always follow the fathers, but he must always respect them.

Oh, for a booke and a shadie nook,

Either in-doors or out;

With the grene leaves whisp'ring overhead,

Or the strete cryes all about,

Where I may reade all at my ease,

Both of the new and olde;

For a jollie good booke whereon to looke

Is better to me than golde.

—Old English Song.

Time is the solemn inheritance to which every man is born heir, who has a life-rent in this world; a little section cut out of eternity and given us to do our work in.—F. W. Robertson.



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Although Mr. Wesley would permit no sort of musical instrument in his services, Metropolitan Methodist Episcopal Church, New York City, has a pipe organ and a large orchestra for all services. Calvary Methodist Episcopal Church has a vested choir of eighty. The English Methodists, or Wesleyans, utilize complete brass bands in Sunday parades and services.

Dr. Briggs, formerly pastor of Central Methodist Episcopal Church, San Francisco, crowded his downtown church all summer by using a volunteer orchestra. Parson Uzzell's great tabernacle in Denver makes a strong feature of a large orchestra. The orchestra is widely used by all denominations in all places.

Rev. Edward Judson, pastor of Memorial Baptist Church, New York City, in "The Institutional Church" argues that a choir seated in the back of the house saves the audience from a curious watching of the singers, and the singers from thoughtless display, and that then congregational singing is more general.

A quartet sings beautifully, but has too little volume to lead a congregation. The little "ditties" in the gospel song books are widely criticized, and with some justice, and yet many of these easier pieces stay in the mind, catch enthusiastic support, and attract when staid hymns would fall flat.

When the audience sings unanimously hearts are thrilled, unity is secured and personal interest is insured. Even though the music leader can not grip the audience, the pastor may help by asking the ladies, the men, or different sections to repeat the chorus until all start singing. Stay at an easily sung piece until every one is interested.

Rev. B. F. Dimmick, pastor of Wesley Church, Columbus, O., prints on his church bulletins the following: "Send up to the pastor in writing your favorite hymn by an usher. It will be sung at the praise service." This is a fine plan. It gives an interest in this part of the service, and enables one to find the popular songs. It is well, when five or six are suggested, to have the audience vote on the one most desired.

When a new piece is tried, ask every one who likes it to hold up his hand; then those who do not to do the same. Pass slips of paper and request the people to write their favorite piece upon these slips. Select the ones suggested by the most people. Songs that the people like and will sing must be used.

A Labor Sermon.

Dr. Ernest Bourner Allen, of Toledo, O., recently preached a sermon entitled "The Common Principles and Task of the Church and

Organized Labor," giving a special invitation to workmen to be present. He printed as a part of the announcement of the sermon the following admirable declaration of the Federal Council of Churches of Christ in America, representing thirty-two denominations and 18,000,000 members. The church and the labor unions, according to this declaration, stand for the same things in essentials. The church stands—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crisis of industrial change.

For the principles of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the sweating system.

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry and for the biggest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

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They are indispensable for church extension work, song services or cottage prayer meetings, camp meetings, Y. M. C. A. extension work, shop meetings, etc., and often the little Faber Folding Organ sings its sweet songs of love, peace and joy, relieving the over-burdened heart at the funeral service when words seem commonplace and to have but little meaning. See their advertisement on the back cover.